

NAISHKARMYASIDDHI

By Suresvaracharya



Volume 8

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TOPIC 35 TO 39

Verse 91 to 102

Verse 91 – Introduction :

न चेयं स्वमनीषिका इति ग्राह्यम् । कुतः ?
श्रुत्यवष्टम्भात् ।

*na ceyam sva-manīṣiketi grāhyam. kutaḥ.
śruty-avaṣṭambhāt*

It should not thoughts that this is imaginary. Why? Because it is supported by Sruti.
[Introduction – Chapter 2 – Verse 91]

- This final teaching of Vedanta not my philosophy.
- Sankhya is Astika, accepts Veda.
- **In beginning stage we give provisional definition of Moksha saying Moksha is mind being free from sorrow because student assumes he is mind and doesn't know Atma.**
- **Mind being free from emotional disturbances is Moksha.**
- **Mind not travelling after death is Moksha.**
- To gain Sadhana Chatustaya Sampatti and come to Mahavakya Vichara provisional definition given.
- Later provisional definition given up.
- Minds freedom from emotion not goal of Vedanta because mind will have some emotion or other.
- Can improve mind, can't be totally free from Jvaraha Panchadasi – Chapter 7.
- Mind has Vasanas based Jvara, can't remove, can't control.

- **What is real Moksha?**

I am not the Mind.

- Therefore I am ever free from any form of emotional disturbances is real teaching of Upanishad.
- Should not bother about mind travelling, not travelling after death. Why?
- I am not the mind, I am ever non-travelling Atma.
- In me nontraveling Atma, trillions of minds are travelling, I am not bothered about one minds travel.

a) Iyam Na Svayam Manishika :

- This wisdom is not my own understanding, wisdom, Jnanam, my philosophy.

b) Iti Na Grahyam :

- Don't take it in this manner. Why?

c) Sruti Avashtamba :

- This is teaching substantiated, re-inforced by Sruti.
- It clearly teaches you are not the mind.

- **Never Judge yourself based on your mind, you can never claim liberation.**

- I am not Jeevan Mukta because I lack conditions of Sadhana Chatustaya Sampatti.
- When Jeevan Mukti doubtful, will Videha Mukti come or not is eternal tussle.

- **I am free inspite of the conditions of the mind because I am neither the mind nor the mind belongs to me.**

- Practice dropping self Judgement based on Mental ups and downs caused by fluctuations of Sattva, Rajas, Tamo gunas.
- Mind will be eternally fluctuating even for a Mahajnani.

Gita :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōhamēva ca pāṇḍava ।
ta dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

- Only difference is, Jnani has stopped bothering about mental fluctuations and he is holding on to changeless Chaitanyam.

Verse 91 :

शब्दाद्याकार-निर्भासा हानोपादान-धर्मिणी ।
भास्येत्याह श्रुतिर्दृष्टिः आत्मनोऽपरिणामिनः ॥ ९१ ॥

śabdādy-ākāra-nirbhāsā hānopādāna-dharminī
bhāsyety āha śrutir dṛṣṭir ātmano 'pariṇāminah

Sruti says that the [modal] cognition which illumines sound and other things, and which is related to objects which are rejected and accepted is revealed by the unchanging Self.
[Chapter 2 – Verse 91]

- Consistent teaching of Upanishad is you are observer of the mind.
- Mind is neither you nor yours.
- **Mind is Ahamkara or Mamakara based.**

Sruti Says :

- Mind doesn't deserve Ahamkara and Mamakara.

a) Drishtihi :

- Every experience in the mind Shabda Adhi, Akara Nirbhasa.
- Which resembles external objects.

b) Samana Abhasa :

- 5 fold sense objects.
- Shabda Sparsha experience always resembles external objects because thought is in alignment with external object.
- Pot outside, Akara Vritti inside, Drishti.
- Every experience resembles external objects.
- Experience produces Varieties of emotions.
- Its also experience, Desire – Raaga – Dvesha are all Vrittis in mind resembling external object.

c) Hanam Upadanam Dharmini :

Hanam	Upadanam
<ul style="list-style-type: none">- Dropping- Rejecting	<ul style="list-style-type: none">- Taking- Reception

- Vrittis are subject to arrival and departure in the mind frame.

d) Shabdayakara Nirbhasa Dristini Hano Upadano Dharmini Bhasyat :

- Every experience is object in the frame of the mind.

Practice Saying :

- I am illuminator, observer, I am not sorrowful even when tears rolling down.
- I am seeing sad scene in screen of Mind.
- In life many episodes come due to Prarabda of Body, external conditions.
- **In all of them I am only Sakshi, illuminator.**
- **Disclaim mind and conditions of mind influenced by Sattva, Rajas, Tamas.**
- Vedanta doesn't teach to eliminate sorrow.

Central Theme :

- **You Atma don't have sorrow in 3 periods of time.**
- We have missed to discriminate Atma and Anatma mind, body complex.
- Still taking ourselves as Body / Mind complex after 18 years of study of Vedanta.

- Mind is so powerful!
- Worry will never go, missed essence.
- Therefore wrong judgement.
- Seeing in wrong direction shifting to Binary format is required.
- All the time Atma is shining, Bhasyat, eternally.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
 आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
 आनन्देन जातानि जीवन्ति ।
 आनन्दं प्रयन्त्यभिसंविशन्तीति ।
 सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
 स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I
 anandaddhyeva khalvimani bhutani jayante I
 anandena jatani jivanti I
 anandam prayantyaabhisamvisantiti I
 saisa bhargavi varuni vidya parame vyoman pratisthita I
 sa ya evam veda pratitisthati, annavannado bhavati I
 mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Ananda Atma not Brahman, it is Pratibimba Ananda.
- Bimba Ananda is Brahman, my nature.

- Pratibimba Ananda arrives and departs, Bimba Ananda, eternal fact, changeless.
- Learn to claim Bimba Ananda as my Nature.
- Tatva Bodha onwards Sthula, Sukshma, Karana Sharira Vyatirikta...

Tattva Bodha :

आत्मा कः ?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा ।

Ātmā kah?

*Sthūla-sūkṣma-kāraṇa-śarīrād-vyatīrīktah pañcakośātītah san
avasthātrayaśāksī saccīdānanda-svarūpah san yastisthati sa ātmā |*

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self.

[Verse 9]

- Still I say I am sorrowful.

e) Bhasayati Iti :

- Experiences are part of your knowledge.

f) Iti Sruti Aha :

- Thus Sruti is asking you to Detach from mind. Who are you?

g) Atmanaha Aparimanaha :

- Sorrowful mind is object of consciousness.
- Turiyam is the observer, Atma I.
- Vishwa is waker I.

- Compare Turiyam I – Observer consciousness with Vishwa / Teijasa / Pragya.
- I – keep practicing to drop mind as me and learn to say I am Atma.
- Sleep = Turiyam I + Ignorant I – Sleeper I.



Pragya (Reflected Consciousness)

- Waking = Turiyam I + Waker I (Vishwa).
- Dream = Turiyam + Teijasa I – Dreamer.
- Mind with emotional Disturbances or 3 states of experiences is not me, observer, consciousness, Turiyam.

h) Aparimaninaha :

- Atma does not have emotional disturbances or modifications.
- Student forgets to underline Sukshma Sharira Vyatirikta, never receives message properly.
- Sthira Bhakta, Para Bakta, Gunateeta portions give mental description of Jnani.
- They are provisional definition of Moksha not real definition.
- Describes mind of Jnani.
- What is real description?
- I am not the mind, is the real description of Moksha.

Verse 92 – Introduction :

का त्वसौ श्रुतिः ।

kā tv asau śrutiḥ

What, then, is that Sruti? [Chapter 2 – Verse 92]

शब्दाद्याकार-निर्भासा हानोपादान-धर्मिणी ।
भास्येत्याह श्रुतिर्दृष्टिः आत्मनोऽपरिणामिनः ॥ ९१ ॥

*śabdādy-ākāra-nirbhāsā hānopādāna-dharminī
bhāsyety āha śrutir dṛṣṭir ātmano 'pariṇāminah*

Sruti says that the [modal] cognition which illumines sound and other things, and which is related to objects which are rejected and accepted is revealed by the unchanging Self.

[Chapter 2 – Verse 91]

- You are not the mind.
- **Only when you detach from the mind, you can claim I am Nitya Mukta.**
- Otherwise it is never possible.

Purva Pakshi :

- What is that Sruti Vakyam?

Saatu Asau Sruti Vakyam :

- Cartload of Sruti Vakyams exist.
- Binary format student will never miss Sruti.
- In Meditation, practice that format.

I) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

Apranaha, Amanaha :

- Mind is not me, and it is not mine also.

II) Brihadaranyaka Upanishad :

स होवाचोषस्तश्चाक्रायणः, यथा चिब्रयात्, असौ
गौः, असावश्च इति, एवमेवैतद्व्यपदिष्टं भवति ; यदेव
साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति,
एष त आत्मा सर्वान्तरः ; कतमो याज्ञवल्क्य सर्वान्तरः ?
न दृष्टेर्द्रष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं
मन्वीथाः, न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा
सर्वान्तरः, अतोऽन्यदार्तम् । ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

sa hovāca uṣastas cākrāyaṇaḥ: yathā vibrūyād, asau gauḥ,
asāv asva iti, evaṁ evaitad vyapadiṣṭam bhavati, yad eva sāksād
aparokṣād brahma ya ātmā sarvāntaraḥ tam me vyācakṣva iti:
eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ.
na dṛṣṭer draṣṭāram paśyeh, na śruter śrotāram śṛṇuyāḥ, na mater
mantāram manvīthāḥ, na vijñāter vijñātāram vijānīyāḥ, eṣa ta ātmā
sarvāntaraḥ, ato'nyad ārtam. tato ha uṣastas cākrāyaṇa upararāma ॥ 2 ॥

Usasta, the son of Cakra, said, You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable. Thereupon Usasta, the son of Cakra, kept silent. [III – IV – 2]

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति,
तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन कं जिघ्रेत्,
तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं
मन्वीत्, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन
विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati,
taditara itaram śṛṇoti, taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kaṁ jighret,
tatkena kaṁ paśyet, tatkena kaṁ śṛṇuyat, tatkena kamabhivadet, tatkena kaṁ
manvīta, tatkena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena
vijānīyāt? vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [II – IV – 14]

Chapter 3 – 4 - 2	Chapter 2 – 4 - 14
Ushashta Brahmanam	Kahola Brahmanam

Verse 92 :

“दृष्टेर्द्रष्टारम्” आत्मानं न पश्येद्द्रश्यमानया ।
“विज्ञातारमरे केन विजानीयाद्” धियां पतिम् ॥ ९२ ॥

*dr̥ṣṭer draṣṭāram ātmānaṁ na paśyer dr̥śyamānayā
vijñātāram are kena vijānīyād dhiyāṁ patim*

“You cannot see the Self which is the seer of [modal] cognition” by that [mind] which is itself the seen. “By what, my dear, should one know the knower” who is the lord of all minds? 1188

a) Atmanam Na Pashyet :

- You will never see the Atma.
- **Why Atma is not seen because it is you – the seer.**
- What type of Atman?

b) Drishter Drishta :

- **Witness of all material experiences.**

Drashtaram	Drishtehe
Witness of	Experiences

- You will never see the seer.
- You the Atma which is the witness of all mental experiences.
- Atma is different from mind and its experiences.

c) Drishtaram Drishye Na Pashye Drishya Manaya :

- You will not see seer Atma which is seer of mental experiences through another mental experience.
- All experiences are mental.
- With mental experience you see external world.
- Through another mental experience, you can't see Atma.
- **Through a particular mental experience Atma can't be known.**

- Drishya Manaya – objectified mental experience can't objectify Atma.

Anvaya :

- Tvam – Subject,

d) Drishehe Drishtavan Atmanam Drishtya Manaha Drishtya Na Pashyet :

- You will not see Atma through an experience.
- Where Atma becomes object of experience.
- Shankaras commentary on Brihadaranyaka Upanishad is very profound.
- Superior to Brahma Sutra Bashyam.

e) Vijnyanartha Kena Vijaniyat :

- How will you know the knower.
- No one can know the knower.
- Once you know the knower, it will no more be a knower, it will become known.
- Knower is ever the knower, can never be known.
- Never attempt to know Atma, or experience Atma in Nirvikalpa Samadhi, will fail!

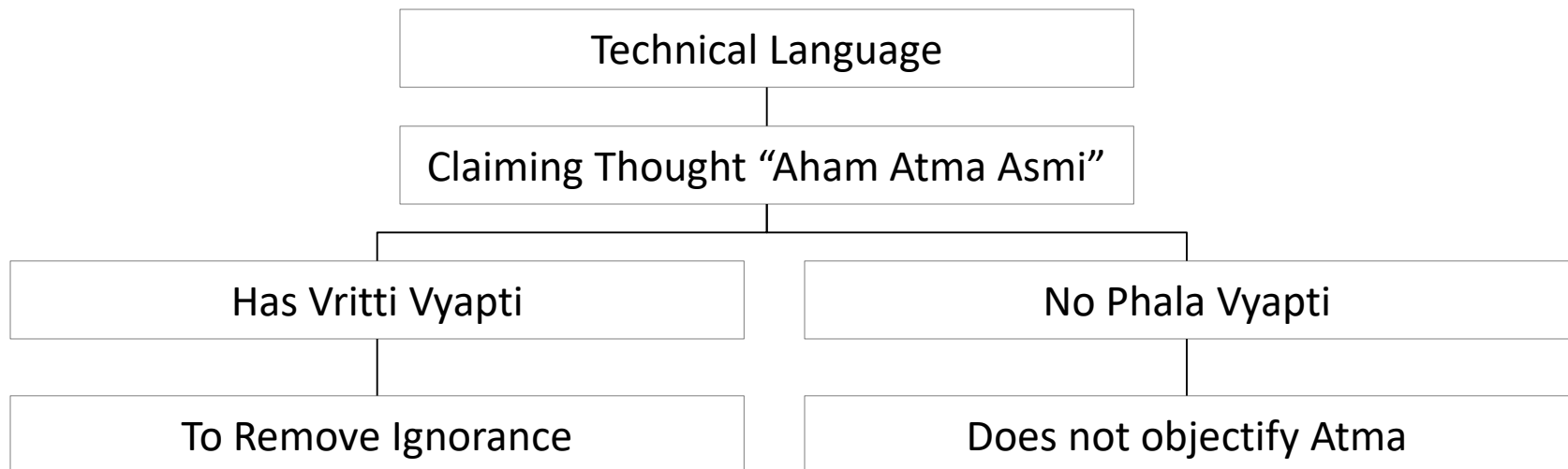
- **We only can claim :**

I was, am, ever will be Atma.

- Claiming is a thought, doesn't objectify, meant to remove ignorance.
- Claiming has to take place in form of a thought.

- **Claiming Thought – I am ever the knower never the known is Atma Jnanam.**
- Does not objectify Atma why is it called Jnanam?
- Because it is a remover of ignorance, otherwise I will continue to objectify and wait for Atma in Meditation.
- When will Atma come?
- When will I get Moksha.
- Will be eternally waiting.
- Waiting ends with claiming thought.
- Claiming thought being ignorance remover thought it is called Atma Jnanam.
- It is not objectifier of thought.
- Being remover of thought it is called Atma Jnanam.

Very Important Point :



Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति,
तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते,
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तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं
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- Yajnavalkya – Addresses Meitreyi.
- Lord the seer of all minds is different from all the minds.

Revision :

Sureshvaracharya points out :

- Nature of Atma – Sakshi Chaitanyam can be derived with help of reasoning but supported by Sruti also.

Reasoning :

- I the observer am different from whatever I am observing.
- Since body, mind, world are observed objects, they are not me, the subject.

Revision :

Drk Drishya Viveka : 1st Reason

- I observer Sakshi am different from all observed.

2nd Reason :

- All the observed attributes can belong to only observed objects.
- Therefore can't belong to me observer subject.
- Therefore I Sakshi am free from all attributes including measurements, dimensions, shape.
- I have to be all pervading Sakshi.
- I am different from Body – Mind complex.
- I am one, nondual All pervading Sakshi is 2nd knowledge.
- Both arrived by reasoning.
- Finally reinforced by Sruti also.

I) Brihadaranyaka Upanishad : Ushastra Brahmana

यद्धे तत्र पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टे-
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur
dṛṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,
tato'nyad vibhaktam yat paśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

II) Meitriyi Brahmana :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति,
तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन कं जिघ्रेत्,
तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं
मन्वीत्, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन
विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati,
taditara itaram śṛṇoti, taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kaṁ jighret,
tatkena kaṁ paśyet, tatkena kaṁ śṛṇuyat, tatkena kamabhivadet, tatkena kaṁ
manvīta, tatkena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena
vijānīyāt? vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [II – IV – 14]

- I am nondual Chaitanyam.
- Even though Sruti, eye of Shastra is revealing the truth clearly, majority do not use Shastra Chakshu.
- Deliberately wear Shastra Chakshu and then hear Sruti.

- Since seekers refuse to use Shastra Chakshu, Pramanam of Shastra, they continue to be blind people.
- Majority born blind, continue in blindness.
- Don't have clear knowledge of themselves and have many misconceptions about themselves.
- To convey these misconceptions of the congenitally spiritually blind humanity, Sureshvaracharya quotes.

Example :

- Elephant + 7 blind people.
- Jati Andah Gajah Drishtanta.
- Born blind congenitally blind.

Sakshi Chaitanyam	Humanity
- Elephant	- Born blind - Don't have Shastra Chakshu.

- **Vedanta Sara – 4th Chapter :**
 - Misconceptions of various philosophers.
 - Jada Atma Vadi – Nyaya Veiseshika
 - Mishra Atma Vadi – Purva Mimamsa.
- They refuse to use Shastra Pramanam to see, I am nondual Sakshi Chaitanyam.

Verse 93 – Introduction :

यस्मात् सर्वप्रमाणोपपन्नोऽयं अर्थः तस्माद्
अतोऽन्यथावादिनो जात्यन्धा इव अनुकम्पनीया इत्याह ।

*yasmāt sarva-pramāṇopapanno 'yam arthas tasmād
ato 'nyathā-vādino jāty-andhā ivānukampaniyā ity āha*

Since this view is supported by all pramanas, it is said that those who hold a view different from this are to be pitied like men born blind. [Introduction – Chapter 2 – Verse 93]

a) Ayam Arthaha Sarva Pramana Upapannaha :

- This teaching – “I am nondual unaffected by Drishya, Sakshya Prapancha”.

Drishya Prapancha	Sakshyam Prapancha
External Anatma	Body – Mind closer Anatma

- Both don't affect me.
- Teaching substantiated by Sruti, Yukti, Anubava Pramanam.

I) Sruti :

- Brihadaranyaka Upanishad – quoted in Verse 92.

II) Yukti :

- Anvaya Vyatireka.
- Body, mind, thoughts subject to arrival, departure.
- I am nonarriving, non-changing Sakshi.
- Drk – Drishya Yukti.
- Anuvrittam – Vyavrittam Yukti.

III) Anubhava supports this teaching.

In Sushupti	Sarva Pramanam
- I happily survive without both Drishya and Sakshya Prapancha.	- Sankhya, Yoga, Nyaya, Pramanam.

b) Upapannaha :

- Endorsed, certify this teaching.
- Because of this reasoning, other philosophers are to be pitied by us, not angry or hate them.
- They deserve our sympathy like born blind people.

c) Anyatha Vadinaha :

- Binna Vadinaha, non vedantic philosopher.
- I am ever free Sakshi.

d) Anukampaniya Shocha Nirpatir

e) Jati Andaha Eva Anukampaniyat :

Hold	Conclude
<ul style="list-style-type: none">- Legs- Tail- Tusk- Touch 3 parts	<ul style="list-style-type: none">- Trunk of tree- Rope- Sharp like Spear- Mixture of all.

Verse 93 :

तदेतदद्वयं ब्रह्म निर्विकारं कुबुद्धिभिः ।
जात्यन्ध-गजदृष्ट्येव कोटिशः परिकल्प्यते ॥ ९३ ॥

*tad etad advayaṁ brahma nirvikāraṁ ku-buddhibhiḥ
jāty-andha-gaja-drṣṭyeva koṭīśaḥ parikalpyate*

This non-dual, changeless Brahman is misconceived in crores of ways by men of faulty understanding like the cognition of the elephant by the blind. [Chapter 2 – Verse 93]

- I am Atma Sakshi like elephant.

a) Nrvikaram :

- Not influenced by time, timeless, not subject to Janma, Mrityu, Jara, Vyadhi.

b) Advayam Brahma :

- Not conditioned by Space, not localized individual, nondual, beyond space time. Therefore I am Brahman, infinite. This being truth, fact, student should not get confused.

c) Ku Buddhibihi :

- Confused intellect who lack shastra Chakshu, Spiritual Chakshu.

d) Agyana Timira Andha :

- Confused.

e) Kotishaha Parikalpate :

- Atma is imagined, conceived in crores of wrong forms.

- Once I don't know I am Asanga Sakshi, I am going to look as Sanghavan, related to world.
- Relationless I is seen as relative I, have 100's of designation – father I, mother I, husband I, boss I.

Dakshinamurthi Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
 शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
 स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
 śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
 svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
 tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- Seeing house, call myself as owner.
- W.r.t. every entity, I invoke correspondent related I.
- Each related I gives me adjective, in-law relationship!
- One marriage, one knot, several inlaws created.
- Every thing, being, invokes relative I, Samsari.
- Moksha defined by Gaudapada as “Asparsha Yoga”.
- Becoming untouchable = Moksha.

- We don't want to do that because we see security in relationships.

f) Aya Darshinaha :

- Gauda weeps in 3rd chapter, where one should see bondage, one sees security and Viceversa.
- Whole thing is successfully reversed by Maya Shakti, powerful ignorance because of absence of Shastra Chakshu.
- Also, Ashcharyam.

g) Kotishaha Parikalpayate :

- Imagined, misconceived Jati Andha Gaja Drishtya Eva.
- Like Dispersion of elephant by born blind people.

h) Drishti :

- Wrong perception.
- I Nirguna Sakshi am now having serval Viseshanams, which I proudly introduce to people.

Verse 94 – Introduction :

प्रमाणोपपन्नस्य अर्थस्य असम्भावनात्
तदनुकम्पनीयत्व-सिद्धिः । तदेतदाह ।

*pramāṇopapannasyārthasyāsambhāvanāt
tad-anukampaniyatva-siddhiḥ. tad etad āha*

Since the view which is established by pramanas is rejected by them as impossible, it follows that they have to be pitied. [As the explanation] of this view, the following is said. [Introduction – Chapter 2 – Verse 94]

- Why people deserve our sympathy?
- They have ignorance and misconceptions about themselves and other things in universe.
- Hero of their autobiography.
- **Quality of life depends on who I am and who I am depends upon how I look at myself.**
 - Can't afford – self ignorance and self misconception.
 - These people preserving these 2 in preservative, self ignorance and misconception.
 - 2 responsible for all miseries of life.
 - Therefore require sympathy.
 - Misconception is cause of misery in life.
 - When Guru corrects vision, they give obstruction to Guru to save them.
 - He throws rope, I refuse.

- I am drowning in Δ format, he is giving rope of binary format.
- Teaching reinforced by Sruti, Yukti, Anubava Pramanam.

a) Arthasya Asambawana :

- Unfortunate refuse to trust the teaching.
- Argue against it and ask how is it possible.
- How can I be swamy?
- How can I claim shoham?
- I claim only Dasoham.

b) Tatu Anukampaniyatvam :

- Therefore, those people deserve our sympathy.

Advaitin Says :

- Continue in Dasoham Δ format well.
- One day student will hold Soham, rope is hope of Jnani Guru.

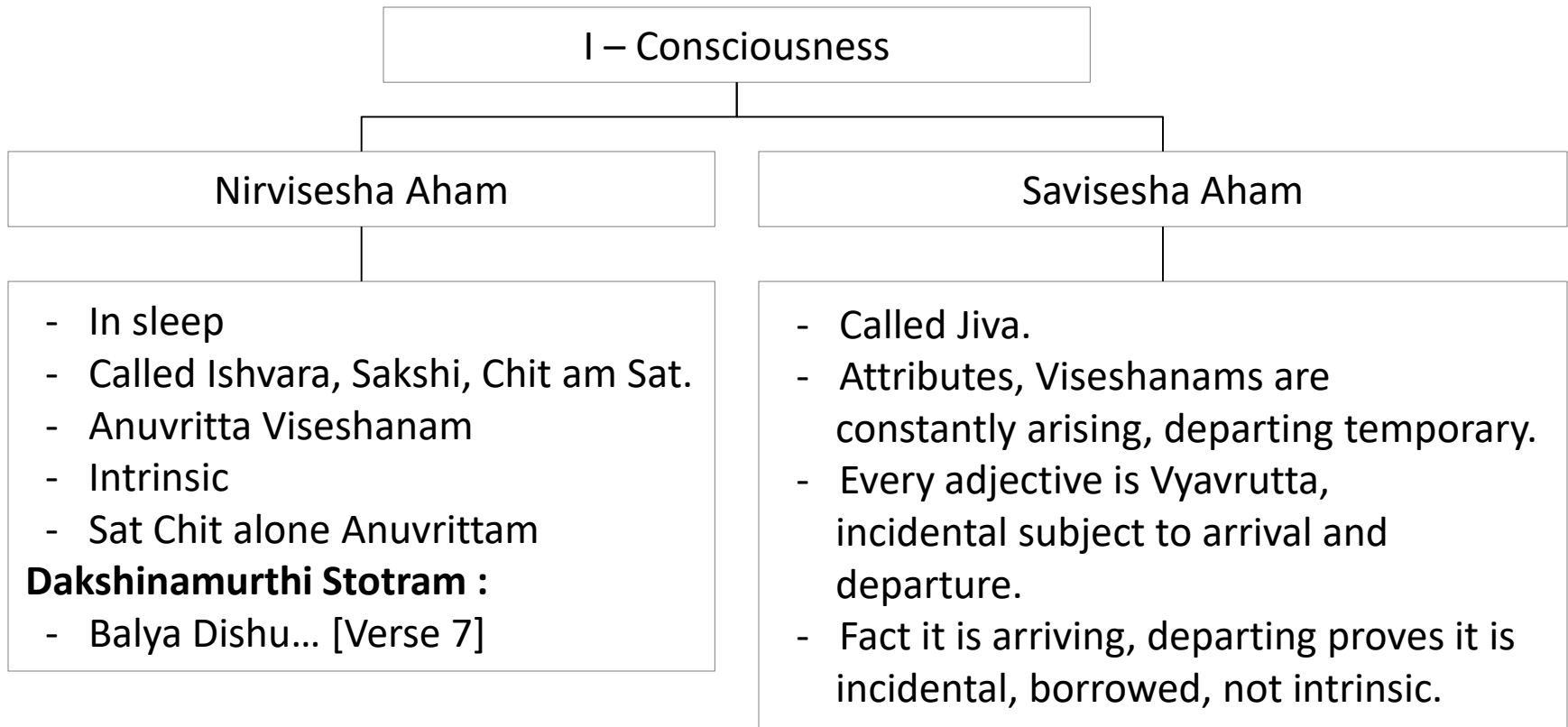
Verse 94 :

यद्यद्विशेषणं दृष्टं नात्मनस्तदनन्वयात् ।
खस्य कुम्भादिवत् तस्माद् आत्मा स्यान्निर्विशेषणः ॥ ९४ ॥

*yad-yad viśeṣaṇam dr̥ṣṭam nātmanas tad ananvayāt
khasya kumbhādi-vat tasmād ātmā syān nirviśeṣaṇaḥ*

Whatever attribute is seen [as that of the Self] does not belong to it, because there is no connection with it, in the same way as objects such as pot [are not connected with] akasa. Therefore, the Self is free from attributes. [Chapter 2 – Verse 94]

- Observe yourself, introduce yourself as Jiva, got Jivatvam because of attributes, Viseshanam.



Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
 व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
 स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
 vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
 svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā
 tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakṣiṇāmurti is the prostration. [Verse 7]

- I am young, old, born, dying all borrowed from incidental body.

Gita :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

**vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||**

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

- Body dress has adjectives which I am claiming.
- Every Viśeṣaṇam is Vyāvṛttam.
- I am waker, is incidental attribute, when I am dreamer, wakerhood is not there.
- Sleeperhood another adjective.
- Isn't it evident to you by your Avastha Traya Anubava itself.
- Anubava clearly reveals every attribute is incidental not intrinsic.

Example :

- Space, doesn't have attribute of its own.
- On arrival of pot, pot gets temporary title Ghatakasha.
- Pot can never be Adjective to space, but still we add Ghatakasha.
- Koshtakasha – hall space.
- Ghata, Pata, Koshta subject to arrival, departure, reveals Akasha is Nirvisesha.
- I am Akasha Samana Chaitanyam.
- Body, mind is temporary pot.
- When body is created, I am being.
- I am really Nirvisesha Chaitanyam.
- Why can't people claim this evident fact?

a) Yathu Yathu Viseshanam Drishtam :

- Whatever adjective you add to yourself, physical, Pranamaya – hunger – thirst, Manomaya attributes – Happy, distressed, intellectual attributes – Karta, Bokta, Pramata.
- Whatever attributes I claim to myself, I experience myself, they can never belong to Atma, Sakshi Chaitanyam. Why?

b) Tad Ananvaya :

- It does not persist in me Continuously.

Law :

- What is intrinsic is permanent attribute.

Example :

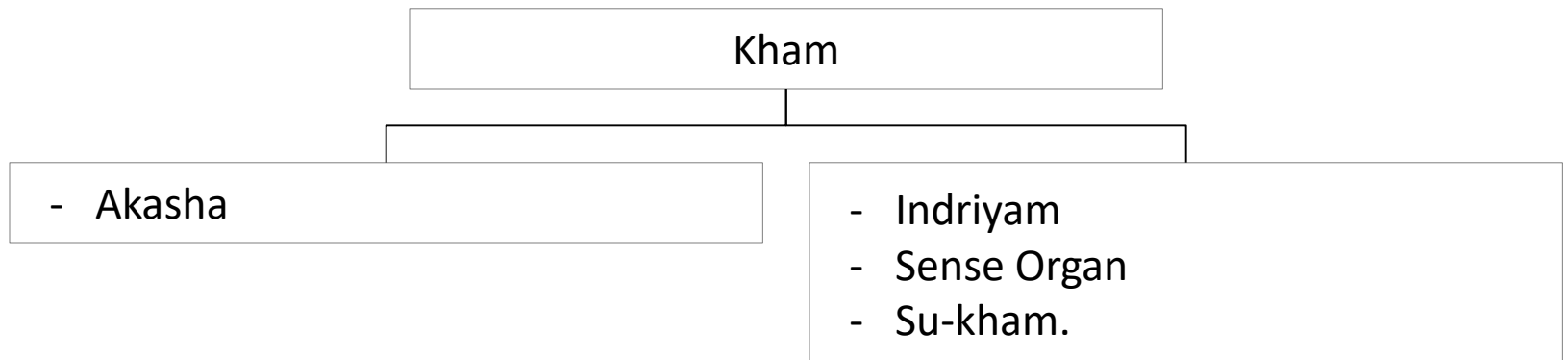
- Agneya Aushnadhi.
- Heat is intrinsic attribute of fire.
- Fire is always hot.

Example :

- Temporary attributes are not intrinsic.
- Aushnyam of coffee not intrinsic.

• **Vishwa, Teijasa, Pragya are my incidental attributes, Turiyam is my intrinsic attribute.**

- Others are Anananvayam.
- Anu + E – Dhatu.
- Anvaya = Accompanying.
- Ananvaya – Not accompanying.



Sukham :

- Sushtu Khamasi Yasmin Tatu.
- That in which all sense organs are comfortable is Sukham.

Dukham :

- Kham Yasmin Tatu Dukham.
- State in which sense organs are uncomfortable is Dukham.
- Here Kham = Akasha.

b) Kumbavatu :

- Just as pot serves as Adjective of Akasha even though it can never be Akasha.
- Dimensions of pot can't become dimensions of space.
- Conditions of pot can't become conditions of space.
- We say – Pot space, we have limited space in the hall.
- Galaxies are floating in undivided, indivisible space.
- Pot can't divide space.
- Atma = Similar to space is Nirvisesha – free of Visesha.
- I can never be Jivaha in all 3 periods of time.

- **Jiva is Adjective, we should learn to forget.**
- **As long as I look at myself as Jiva can't escape Δ format of Jiva, Jagat, Ishvara, well, can never escape.**

- Kindly somehow come out of that.
- Atma is attributeless.
- Svasya Kumbadhivatu Yatu Yatu Viseshanam Drishtam, Tatu Tatu Ananvaya Atmanaha Na Bavati.
- Tasmāt Atma Nirviseshenam Bavati.
- **I am never Jiva at Anytime.**

Verse 95 – Introduction :

अतश्च आत्मनो भेदासंस्पर्शो भेदस्य मिथ्या-
स्वाभाव्यात् । अत आह ।

*ataś cātmano bhedāsaṁsparśo bhedasya mithyā-
svābhāvyād ata āha*

Therefore, the Self is untouched by difference, for difference is by its nature false. So the following is said. [Introduction – Chapter 2 – Verse 95]

- Until now I established, I am Sakshi, world is Mithya Prapancha.
- Because I am Satyam, Sakshya Prapancha can't affect me and make me a Samsari.
- Since I can't be a Samsari, there is no question of getting Moksha.
- I am Asanga Sakshi. Sakshya Prapancha can't make me Jiva, Samsari.
- Since I am not Sakshyam, no question of talking of Moksha.
- This is powerful reasoning.

a) Atascha :

- Because of following additional reinforcing booster argument.
- Until now I saw myself as Asanga.
- Now I see myself as Paramartika Satyaha who belongs to higher order of reality.
- World from my standpoint is only Vyavaharika Satyam.
- World of different order of reality can't give adjective of higher order of reality.

Example :

- Dream son can't give fatherhood status to waker Bramhachari, Sanyasi.
- Dream richness attribute can't belong to waker because of Binna Satta – Asatva.
- I and world belong to different order of reality.

Aham	Jagat
- Satyam, observer, Karanam.	- Mithya, Karyam observed.

Revision :

- Atma – Anatma Viveka, Purusha – Prakrti Viveka.
- 2 words used in Sankhya also.
- Words similar, concepts different.

2 major differences between Sankhya and Advaitin :

1) Sankhya – accepts many Purushas, Atmas.

- Every being has independent Atma.
- Atmas are plural Atma, Bahutvam is one central difference.
- What is difference between Atma 1 & 2? Sajatiya Bheda.

Example :

- Tree 1 and Tree 2 – same Jati.
- Sureshvaracharya negates Sajatiya Bheda in Verse 94.

यद्यद्विशेषणं दृष्टं नात्मनस्तदनन्वयात् ।

खस्य कुम्भादिवत् तस्माद् आत्मा स्यान्निर्विशेषणः ॥ ९४ ॥

*yad-yad viśeṣaṇam dr̥ṣṭam nātmanas tad ananvayāt
khasya kumbhādi-vat tasmād ātmā syān nirviśeṣaṇaḥ*

Whatever attribute is seen [as that of the Self] does not belong to it, because there is no connection with it, in the same way as objects such as pot [are not connected with] akasa. Therefore, the Self is free from attributes. [Chapter 2 – Verse 94]

- Atma is free from all attributes.
- Therefore, there is no difference in attributeless Atma.
- Nirviseshana Syat.

Example :

- Pot enclosure can't become attribute of space enclosed.

Enclosure – Not attribute	Enclosed
<ul style="list-style-type: none">- Pot- Body + Mind	<ul style="list-style-type: none">- Space- Atma

- Enclosure bodies and minds can't become attribute of enclosed Chaitanyam.
- Even though we have expressions of pot space, hall space.
- Space seems to be qualified by enclosures – Hall, pot, etc, seeming attributes of space.

• **Space does not have Viseshanam of Hall, pot.**

- Enclosures can't become attributes of enclosed space.

- Similarly consciousness can't be qualified by enclosed Annamaya, Pranamaya, Manomaya, 5 Koshas.
- Not fat Atma, hungry Atma, disturbed Atma, confused Atma.
- Kosha seem to qualify Koshi Atma.
- Consciousness is attributeless, can't talk about differentiating attributes between 2 Atmas.
- Therefore can't count Atma 1, 2,... enclosures many, Atma – 1.

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñāṃ cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānaṃ
yat tajjñānaṃ mataṃ mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānaṃ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Sankhyas Plurality of Atma dismissed in Verse 94.
- Verse 95 – Dismissing Vijatiya Bheda between Atma and Anatma.

Sankhya :

- Vijatiya Bheda exists between Atma, Anatma because both Consciousness and matter equally real.
- Difference between consciousness and matter is Vijatiya bheda.

Consciousness	Matter
- Chetana Tattvam	- Jadam Tattvam

- Not same species.

Sureshvaracharya :

- Drk – Drishya, Atma – Anatma Bheda is not there, Svabayatvat.

b) Mithya Svabavayam :

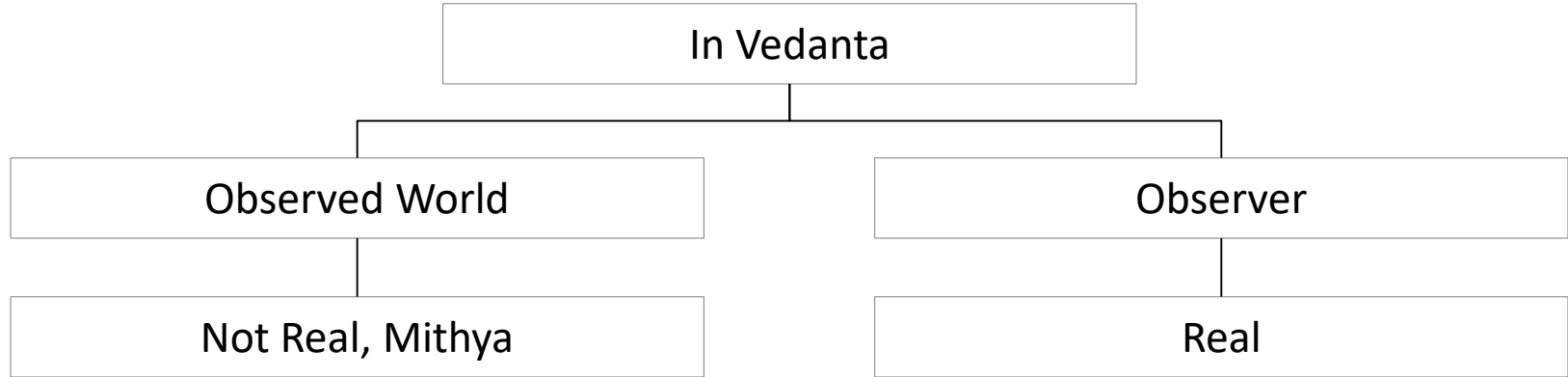
- Means unreal nature.
- Therefore Bheda Asamsparshaha.

In Sankhya :

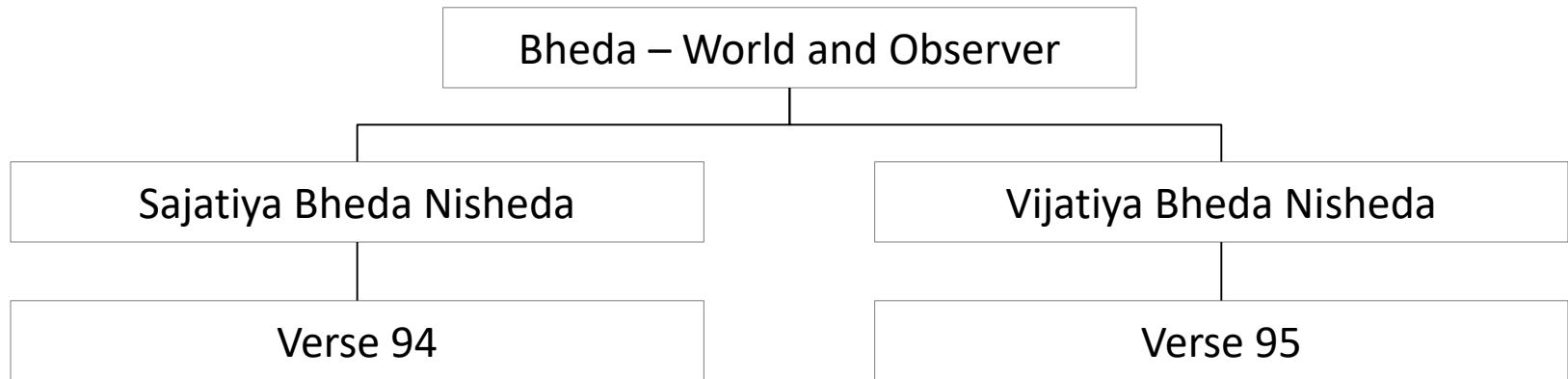
Drk	Drishyam
Observer Real	Observed world also equally real

- Therefore difference between Drk and Drishyam is equally real.
- Atmani Vijatiya Bheda Asti.

Vedanta :



- Therefore, the difference is not real, Bheda not real.
- 2nd difference – Vijatiya Bheda Api Nasti.



c) Svasya Bheda Svabavyat – Vijatiya Bheda, Mithya Svabavya Bheda Asam Sparshaha :

- Therefore Atma is Sajatiya, Vijatiya, Bheda Rahitaha.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Reason – given in verse 95.

Verse 95 :

अवगत्यात्मनो यस्माद्-आगमापायि कुम्भवत् ।
साहङ्कारमिदं विश्वं तस्मात् तत्-स्यात् कचादिवत् ॥ ९५ ॥

*avagaty-ātmano yasmād āgamāpāyi kumbha-vat
sāhaṁkāraṁ idaṁ viśvaṁ tasmāt tat syāt kacādi-vat*

Since this universe along with the ego, [which is different] from the Self which is consciousness, appears and disappears like a pot, it is, therefore, [false] like the hair-like object, etc. [seen due to eye disease]. [Chapter 2 – Verse 95]

- What is the reason for no Vijatiya Bheda?
- Vedanta does not accept world as Real because world is product of Atma.

World	Observer / Brahman / God
<ul style="list-style-type: none"> - Karyam - Nama Rupa - No substantiality of its own. - Can't be counted as separate entity. - Ring – not separate entity. - Table 	<ul style="list-style-type: none"> - Karanam - Substance - Chaitanyam - Can Exist independently. - Gold - Wood

- Table and wood not separate substances.
- No separate weight for table other than wood.

Vidyaranya in Anubhuti Prakasha :

- Karyam, Nama Rupatmakam, non-substantial.
- World can't be counted separately.
- Can't say Atma and Anatma.

a) Avagati Atmanaha Idam Vishwam Agama Pahi :

- This entire Anatma Prapancha is subject to creation and destruction from Atma I.
- What type of Atma?
- Avagathi Atma, Chaitanyam Rupa.

- **Jadam Jagat Appears from Chetanam.**
- **Jadam Jagat resolves into Chetanam.**

- Chetanam is substratum.

b) Avagata Yatmane Sakshyat Idam Vishwam Agame Pahe Avati :

- Agama Pahi, neuter gender, qualifies Vishwam.
- What type of universe?
- Don't look at external world only.
- Should include body, mind complex in external world.
- Sthula, Sukshma, Karana Shariram is part of the world.
- Negate world, body, mind as Mithya.

c) Saha Ahamkara :

- Important adjective, along with ego, representing Body / Mind complex.
- Put world into cosmic basket called Mithya.
- There after say, I have no problem.
- I – means Sakshi, not body, mind complex.
- Now I has sneaked into Body / Mind complex, hence can't boldly say I have no problem.
- I can boldly say, when I is separated from Mithya Universe.
- In spite of Knee joint can boldly say I never had problems.
- I am the illuminator of pains.

d) Idam Sahakaram Vishwam Agama Pahi, Kumbavatu :

- Just as pots emerge and dissolve in space which is never affected by arrival of pot and destruction of pot and seeming limitation caused by pot.

- I Sakshi, am not affected Kumbavatu, Agama Pahi Bavati.

e) Tasmāt Tasya Kanchadivati :

- This entire Drishya Prapancha is false appearance like Kanchana, piece of hair.
- Hair like experiences, with eye problems – see dark spots, flashes.
- Problem in eye but people think its in the paper and rub that.
- Hear sounds which are not there.

f) Kachadivitu Mithya Pratiti :

- Universe is Hallucination due to lack of Oxygen in the Himalayas, some proclaim.
- Scientifically, when O₂ is less in the brain, people hallucinate.
- World due to Fundamental disease called Agyana Timirandhasya.
- World is hallucination caused by Avidya Kachadivatu.

Verse 96 – Introduction :

सर्वस्यैव अनुमान-व्यापारस्य फलम्-इयदेव
यद्विवेक-ग्रहणम् । तदुच्यते ।

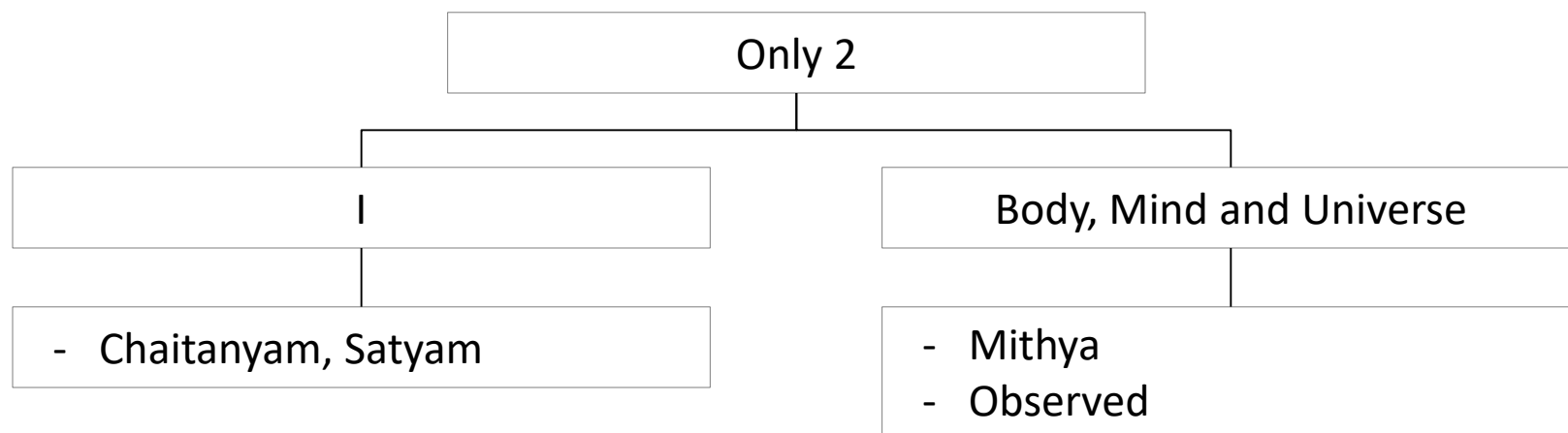
*sarvasyaivānumāna-vyāpārasya phalam iyad eva yad
viveka-grahaṇam. tad ucyate*

The fruit of the entire process of reasoning is just this - knowing the distinction [between the Self and the not-Self]. This is stated. [Introduction – Chapter 2 – Verse 96]

- We agree with Sankhya initially in Atma – Anatma Viveka, Drk Drishya Viveka.
- We don't discuss - whether Drishyam is Satyam or Mithya.
- Postpone topic for later Analysis.
- We keep topic Aside and join Sankhya.

2nd Stage :

- **I am Drk Satyam, Universe is Drishyam, Mithya, Binary format.**



- Only 2 are there.
- Can't count 2nd because it is Mithya.

Sureshvaracharya Says :

a) Satya Anruta Viveka alone is Vedanta, real – unreal discrimination alone is Vedanta.

- All attributes are Vyavrutnam.
- Avasta Trayam is Vyavrutnam, Anumana Vyapara Argument.

Anuvrittam	Vyavrittam
<ul style="list-style-type: none"> - Intrinsic - Changeless 	<ul style="list-style-type: none"> - Incidental, Changing - All experiences

Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- I am alone intrinsic that Chaitanyam alone is unnegatable.

b) Yatu Abhasyam tatu Satyam, Yatu Anuvrittam Vyavritta Vichara :

- All enquiry gives only this Phalam.

c) Phalam Yad Eva Mede :

- Result of this enquiry is only this much.

d) Yatu Viveka Grahanam :

- Discriminative, distinct clear understanding that I am Satyam, what I experience is Mithya.
- Therefore, I can never be touched by what I experience.
- Why do I experience? What is purpose of experience?
- Entertainment, 5th capsule.

e) Tatu Uchyate :

- That is said here.

Verse 96 :

बुद्धेरनात्मधर्मत्वम् अनुमानात् प्रसिद्धयति ।
आत्मनोऽप्यद्वितीयत्वम् आत्मत्वादेव सिद्धयति ॥ ९६ ॥

*buddher anātma-dharmatvam anumānāt prasiddhyati
ātmano 'py advitiyatvam ātmatvād eva siddhyati*

That the intellect is not the attribute of the Self is established through reasoning. But the non-duality of the Self is known through [the Self-luminous] nature of the Self itself.
[Chapter 2 – Verse 96]

a) Anumanat Prasidyati :

- As a result of Anuvritta – Vyavritta Vichara, it is established.

b) Atmanaha Api Advitiatvam Siddhyati :

- Once you have separated Anatma, then Atma automatically becomes nondual, Advayam.
- Nonduality of Atma is also established.

Technical Point :

- Nonduality of Atma is not attribute of Atma.
- Nirgunatvam not attribute of Atma.
- Argument Raised by Visishta Advaitin.
- When you say Atma is Nirguna, Nirvikalpa.. Atma has attribute of Nirgunam.
- Nonduality of Atma is attribute.

Sureshvaracharya :

- It is not attribute, I prove by looking into Atma.
- If it is attribute of Atma, it has to be proved by Pramanam.
- If it is available for Pramanam, it will become object.
- Therefore Atmas nature is nonduality.

• Upon nondual nature of Atma, Duality is superimposed through ignorance.

- If Atma becomes known, it will become Anatma.

- Atma being subject, always has to be nondual only.
- Logic : Because Atma is subject.
- Subject because of its very subjecthood has to be nondual only.
- Can't bring 2nd subject, moment you bring in 2nd subject, it is no more subject.
- Therefore, Atma is always matchless, I am nondual iti Siddhyati.

Sankhya :

- **Atma Bahutvam, you can never prove, Sajatiya, Vijatiya, Svagata Bheda you can't prove.**
- Therefore, Nirguna Atma alone exists all the time.

Revision :

- **Teaching method in Vedanta :**
 - Adhyaropa – Apavada Nyaya.
- Superimposition – negation, sublation logic.
- Method of introducing idea in beginning and withdrawl of idea later.
- Vedantic teaching and Sadhanas involve introduction of ideas and withdrawl of same idea.
- Both together leads to desired benefit, both important and complimentary.
- Adhyaropa, incomplete without Apavada.
- Apavada irrelevant without Adhyaropa.

- Deliberate method used.
- **Gita – Bashyam Chapter 13.**
 - Adhyaropa Apavadabyam Nishprapancha Prapanchayate Mithya Sukha Dukha Bodhyartham, Tad Vai Grinir Pitha Kramaha.
- If not understood, Vedanta appears as contradiction because what is introduced in the beginning is negated in the end.
- Deliberate method used because of uniqueness of subject matter here.
- Teacher says, this is done explicitly, openly and directly.

Example :

- Creation introduced in beginning, in end, conclude, there is no creation.
- Sometimes introduction and withdrawal not done explicitly, presented implicitly, indirectly.
- Skill of student employed to understand what is introduced and withdrawn.

Example :

- Moksha – conditional event in beginning.

Tattva Bodha : Sadhana Chatustaya Sampatti

साधनचतुष्टयसंपन्नाधिकारिणां मोक्षसाधनभूतं
तत्त्वविवेकप्रकारं वक्ष्यामः ।

*Sādhana-catustaya-sampannādhikārinām mokṣasādhana-bhūtam
tattva-viveka-prakāram vaksyāmah |*

We shall explain to those who are endowed with the four fold qualifications, the mode of discrimination which is the means of liberation. [Verse 1]

- Sadhana Chatustaya Sampatti is qualification, condition for Vedantic learning.
- In every text Sadhana Chatustaya Sampatti – Highlighted.
- If its not there, student will not gain knowledge and Moksha.

Vivekachoodamani : Anvaya Vyatireka used

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ 18 ॥

sādhanānyatra catvāri kathitāni manīṣibhiḥ |
yeṣu satsveva sannīṣṭhā yadabhāve na sidhyati || 18||

Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained. [Verse 18]

- If Sadhana Chatustaya Sampatti – Moksha, in absence no Moksha.
- Sadhana Chatustaya Sampatti – compulsory condition for liberation.
- Idea conveyed by Vedantic teachers and scriptures during Adhyaropa Kala, Δ format.

2nd Stage : Apavada

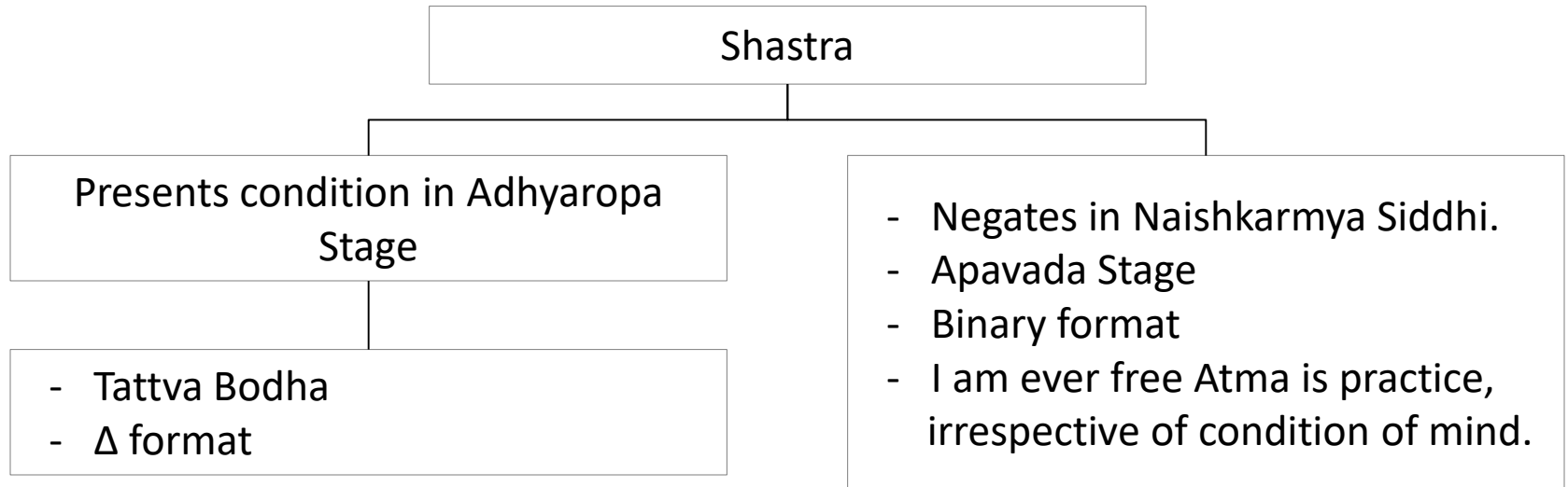
- Binary format, not conditional event.
- Moksha, Nature, Svarupa.

Example :

- Agnihi Ushnaveha Bavati.
- Heat is Svarupam of fire in all conditions, Sarva Deshesu, Kaleshu, Sarva Avasta Api.
- Tat Tvam Asi, Apavada of former idea done.

- **Moksha is your nature.**
- **Moksha, unconditional fact, Nitya Mukta Svarupa.**
- No condition is involved in claiming I am Mukta.
- Sadhana Chatustaya Sampatti condition dropped.
- Student during Apavada stage, Binary format stage, should understand even Sadhana Chatustaya Sampatti is not a condition that determines my liberation.
- If condition determines Moksha, it will not be my Svarupa.
- Vedanta defines Moksha as Svarupam.
- Every student has to go through Apavada stage, shift from Δ to Binary format and practice this Nididhyasanam.
- Sadhana Chatustaya Sampatti is also not a condition for liberation.
- Moksha not conditional event.
- In Nididhyasanam, he has to repeatedly assert.
- **I will never hesitate to claim my liberation by saying that I lack Sadhana Chatustaya Sampatti.**
- External excuse for postponement of liberation.
- One day or other after 30 years of learning one has to Apavada, Nididhyasanam, binary format.
- I am unconditionally liberated, Sadhana Chatustaya Sampatti. Is not a condition for Moksha.

- Remove idea misconception from mind by practicing meditation.
- Sadhana Chatustaya Sampatti not useless, got utility in other fields, worldly transactions, Vyavaharika field.
- As condition for liberation, is negated.



- In 96 verses of Naishkarmya Siddhi – 2nd Chapter, Sureshvaracharya is struggling to separate me from mind and its conditions.
- Sadhana Chatustaya Sampatti is only attribute of mind.
- In Naishkarmya Siddhi, I am learning, I am different from mind and I am not connected to mind and conditions of mind can't determine my freedom.
- Asangoham, Nitya Mukta Svarupoham.
- **Sakshi Chaitanyam is Asanga Atma, different from mind.**

- Sadhana Chatustaya Sampatti has nothing to do with this fact.
- Remove idea, misconception from mind, by practicing meditation.
- Sadhana Chatustaya Sampatti not useless, got utility in other fields, worldly transactions, Vyavaharika field.
- As condition for liberation, is negated.
- I was, I am, I will ever be free.
- Viparita Bavana is Sadhana Chatustaya Sampatti is a condition for Moksha, given by Shastra itself.
- Other Viparita Bavanas are developed by myself This is Adhyaropa Viparita Bavana which we negate in Nididhyasanam.
- Brahmans Karanatvam is first presented by Shastra then Shastra negates, idea “Brahman is Karanam”.
- Karanam is Viparita Bavana and Karanatvam is negated later.
- Similarly Sadhana Chatustaya Sampatti is deliberate Viparita Bavana introduced in Δ format.
- In Binary format, I have to deliberately get out of Viparita Bavana.
- When Guru Asks – are you Mukta?
- Student should never give excuse of Sadhana Chatustaya Sampatti, not being there.

Verse 96 :

c) Buddehe Anatma Dharmatvam Atmanaha Api Advitiyatvam :

- I am nondual Atma not connected to mind and its qualifications.
- Why should I connect those conditions with liberation.
- I will try to keep mind in better condition for benefit of others or world.
- Never connect that to my liberation.

Panchadasi :

- For Jnani, practioner of Binary format, Sadhana Chatustaya Sampatti – is hobby he enjoys.
- Never connects it to his liberation.

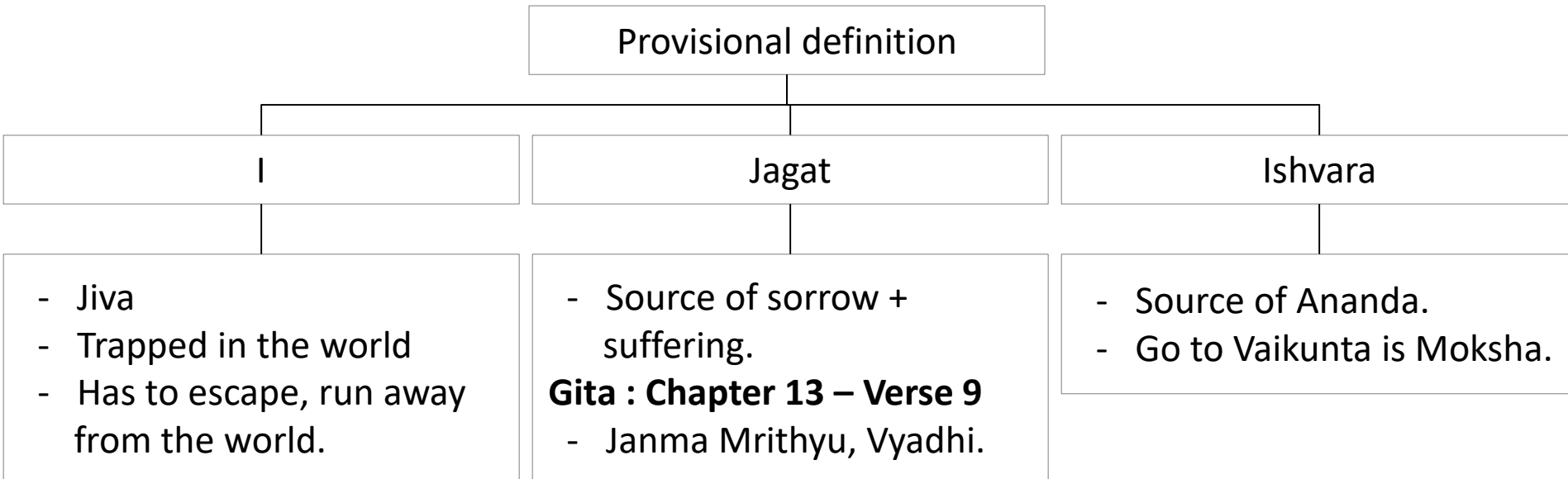
Adhyaropa	Apavada
<ul style="list-style-type: none">- Sadhana Chatustaya Sampatti is condition for liberation.	<ul style="list-style-type: none">- Sadhana Chatustaya Sampatti is not a condition for Moksha.- In Naishkarmya Siddhi, Guru privately whispers, otherwise student may misunderstand.- Tat Tvam Asi, you are Brahma (Not body, mind).

- **Apavada = Indirectly said method is :**

I. Moksha is your nature, indirectly negates Sadhana Chatustaya Sampatti condition.

- Hereafter Sureshvaracharya negates another idea taught in the beginning.

In Δ Format :



- Escaping from world is deeply entrenched in the mind of Jiva.
- Therefore prays – should not be born again.
- Escape after death and reaching god in Vaikunta is Adhyaropa definition of Moksha.
- To complete Vedanta study come to Apavada state.
- Repeatedly assert, world not a source of sorrow, to be escaped from.

World Definition :

- As field of sorrow is Adhyaropa, escaping from world is Moksha.

Misconception presented in 2 Stages :

1st Stage :

- Mithya Nama Rupa not horrifying but holy.
- I am not afraid of world is Nididhyasanam.
- I don't want to escape world of sorrow, Dukhalayam.
- I need not escape from world if I am assimilating teaching of Aham Brahma Asmi.
- I should note that I can't escape from the world.
- I want to escape only because I think I am finite mind or Chidabasa in Δ format.
- In Binary format, Sakshi I, am the Adhishtanam of the world.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Mithya Nama Rupa Jagat is depending on me for its very existence.
- If I, Sakshi, go away, serial can't continue.
- Eternal show of Srishti, Sthithi, Layam continues in me, I am providing screen for world show to go on.

- Why should I go away? How can I go away?
- Moksha is not escaping from the world.
- I have to meditate on the fact that world is in me, Sakshi Chaitanyam.
- Let it be in me, Mithya Nama Rupa can't touch me the Asanga Atma.
- Why pray?
- I shouldn't be born again, oh Lord don't give me next Janma.
- Charanam songs of Bakti and prayer say that I am suffering and I want to escape.
- After 25 years of Vedanta, still praying, this should be my last Janma.
- Shows Kaivalya Apavada has not taken place.
- Student wants to remain permanently in Adhyaropa.
- Doesn't want to grasp the teaching.
- Moksha not an escape from world.
- It is escaping from misconception of escape.
- Don't say – I want freedom from Punar Janma.
- I – Brahman, do not have any Janma.
- I am Adishtanam in which Janma and Parinadha of universe is going on.
- What a vision?
- If you want to assimilate this great grand vision of Upanishads, you will have to drop provisional, definition of Moksha.

- **Negate 2 ideas :**

- i. Sadhana Chatustaya Sampatti is a condition for Moksha.

- ii. I want to escape from world of suffering.

- World is holy Ishvara, or Mithya Nama Rupa.

- Escaping plurality is Sankhya philosophy temporarily borrowed in Vedanta.

Following section :

- Is Sankhya philosophy in which Moksha is escaping from Prakrti.

- **For Sankhya Prakrti and Purusha both real, duality real.**

- Purusha association with Prakrit is real.

- Moksha is getting separated from Prakrti.

Quotes : Mahanarayana Upanishad

अजामेकां लोहितशुक्लकृष्णां
बह्वीं प्रजां जनयन्तीं सरूपाम् ।
अजो ह्येको जुषमाणोऽनुशेते
जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajāmekāṁ lohitaśuklakṛṣṇāṁ
bahvīm prajāṁ janayantīm sarūpām ।
ajo hyeko juṣamāṇo'nuśete
jahātyenāṁ bhuktabhogāmajo'nyaḥ ॥ 5 ॥

There is one unborn Female (Maya, the uncaused substance of the universe) red, white and black (representing Sattva, Rajas and Tamas) producing manifold offspring of the same nature. There is one unborn (in the generic sense some jivas who are attached) who lies by here taking delight in her; there is another unborn (in the generic sense those who are not attached) who leaves her after having enjoyed her. [Chapter 12 – Verse 5]

- Prakrti Sambandha is Bandha, getting away from Prakrti is Moksha.
- **Analysed in Brahma Sutra :**

चमसवदविशेषात् ।

Chamasavadavisheshat ।

(It cannot be maintained that 'Aja' means the Pradhana) because no special characteristic is stated, as in the case of the cup. [I – IV – 8]

ज्योतिरुपक्रमा तु तथा ह्यधीयत एके । Jyotirupakrama tu tatha hyadhiyata eke ।

But (the elements) beginning with light (are meant by the term Aja), because some read so in their text. [I – IV – 9]

कल्पनोपदेशाच्च मध्वादिवदविरोधः । Kalpanopadesaccha madhvadivadavirodhah ।

And on account of the statement of the assumption (of a metaphor) there is nothing contrary to reason (in Aja denoting the causal matter) as in the case of honey (denoting the sun in Madhu Vidya for the sake of meditation) and similar cases. [I – IV – 10]

- Refute idea, not escape from Prakrti, world.
- World of 5 elements is Mithya Nama Rupa, I Sakshi am Adhishtanam, let it continue, should be meditated.
- Why should I worry about presence, and absence of body, Mind, World? Is the topic in following verses.

Verse 97 – Introduction :

यद्यप्ययं ग्रहीतृ-ग्रहण-ग्राह्य-गृहीति-
तत्फलात्मक आब्रह्मस्तम्बपर्यन्तः संसारः
अन्वयव्यतिरेकाभ्याम् अनात्मतया निर्माल्यवद्
अपविद्धः । तथापि तु नैवासौ स्वतः सिद्धात्म-
व्यतिरिक्त-अनात्म-प्रकृतिपदार्थ-व्यपाश्रयः
साङ्ख्यानामिव । किं तर्हि ? स्वतः -
सिद्ध-अनुदित-अनस्तमित-कूटस्थात्म-प्रज्ञानमात्र-
शरीरप्रतिबिम्बित-अविचारितसिद्ध-आत्मानवबोधाश्रयः
एव तदुपादानत्वात् तस्य इति इममर्थं
निर्वक्तुकामः आह ।

*yadyapy ayam grahīṭṛ-grahaṇa-grāhya-gṛhīti-
tat-phalātmaka ā-brahma-stamba-paryantaḥ saṁsāro
'nvaya-vyatirekābhyām anātmatayā nirmālya-vad
apaviddhaḥ. tathāpi tu naivāsau svatas-siddhātma-
vyatiriktānātma-prakṛti-padārtha-vyapāśrayaḥ
sāṁkhyānām iva. kiṁ tarhi. svatas-
siddhānuditānastamita-kūṭasthātma-prajñāna-mātra-
śarīra-pratibimbitāvicārīta-siddhātmānavabodhāśraya
eva tad-upādānatvāt tasyetiṁam arthaṁ
nirvaktu- kāma āha*

Though this world of bondage comprising everything from Brahma down to the clump of grass in the form of knower, the means of knowledge, the object of knowledge, the act of knowing, and the fruit [of knowledge] has been discarded like faded flowers, since it is known to be not-Self through the reasoning of anvaya-vyatireka, nevertheless it should never be thought that, as in the Sankhya system, it is dependent on prakṛti which is self-existent, which is different from the Self, and which is material. What, then, is it? It is dependent only on the ignorance of the Self which is its material cause - the ignorance which arises because of the lack of inquiry [into the Self] and which is superimposed on the Self which is self-existent, immutable, and of the nature of consciousness and which has neither beginning nor end. Thus desiring to convey this idea, he says [the following]. [Introduction – Chapter 2 – Verse 97]

- Type of teaching employed is parallel to Sankhya methodology.
- Purusha – Prakrti Viveka.

I	Body – Mind - World
- Purusha - Atma	- Prakrti - Anatma

- Now it is mixed up.
- Through Viveka, understand I am Purusha, everything else is Prakrti.
- Upto this, no difference between Sankhya and Advaita.

Gita :

अर्जुन उवाच ।
 प्रकृतिं पुरुषं चैव
 क्षेत्रं क्षेत्रज्ञमेव च ।
 एतद्वेदितुमिच्छामि
 ज्ञानं ज्ञेयं च केशव ॥ १३-१ ॥

arjuna uvāca |
 prakṛtiṁ puruṣaṁ caiva
 kṣetraṁ kṣetrajñameva ca |
 etad vēditum icchāmi
 jñānaṁ jñeyaṁ ca keśava || 13-1 ||

Arjuna said : Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the Field) and Ksetrajna (the Knower-of-the-Field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava.
 [Chapter 13 – Verse 1]

Problem with Sankhya :

- Purusha + Prakrti equally real, Moksha is escaping from body, mind, world, avoid Punar Janma.
- By avoiding body, mind, world, escape from rebirth and say I am free, Dvaitam.

Advaitin :

- Let Raaga, Dvesha be there, I am still free.
- World is Mithya, Drama, serial why escape.
- Understand Mithya, no other freedom is required.

a) Ayam Samsara :

- This Samsara well, I shouldn't fall into, sing daily in Sanskrit, Hindi, Telugu, Tamil songs, pleading for escape from this Samsar, person running away from Rope Snake.
- Sureshvaracharya asking person, why are you running from Mithya rope snake, which is not there, doesn't exist, only false appearance, Kalpitam in your mind.
- **Paramananda Sishya says :**
Understood rope snake, for double safety keeping distance.
- Teacher requires lot of compassion.
- Ayam Samsara, this so called Samsara is false suffering, not true.
- In ignorance, I give reality to rope snake (Jagrat, Svapna, Sushupti).

b) Abrahma Stamba Paryantham :

- Beginning from Brahma Loka upto Stamba – Blade of Grass.
- Chatur Mukha Brahma to all Lokas, Shariram = Anatma, Triputhi.

Dvaitam	Triputi / Triad
<ul style="list-style-type: none">- Subject – Object- Pramata – Prameyam <p style="text-align: center;">↓ ↓</p> <p style="text-align: center;">Ahamkara World</p>	<ul style="list-style-type: none">- Subject – Object – Instrument <p style="text-align: center;">↓</p> <p style="text-align: center;">Linking</p> <ul style="list-style-type: none">- Pramata, Prameyam, Pramanam.

(1) Grahitrु	(2) Grahanam	(3) Grahyam	(4) Garihiti
<ul style="list-style-type: none">- Subject, Pramata	<ul style="list-style-type: none">- Sense Organs, Mind, Pratyaksham Upamanam.	<ul style="list-style-type: none">- Prameyam- Object of knowledge.	<ul style="list-style-type: none">- Prama- Knowledge- Experience, Anubava- Born out of Triputi.

c) Tatu Phalatmakaha :

- Garihiti – Phalam, Consequence, Prama, experience.

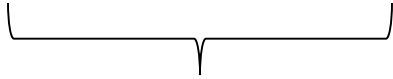
d) Apaviddhaha :

- 1 + 2 + 3 + 4 = Samsara, have been negated in 96 Verses.
- Pramata (Ahamkara Chidabasa), Pramanam (Sense organ + Mind), Prameyam (World), Prama (Pramitihi) experience – 4 negated by Anvaya Vyatirekabyam, Anruttavam – Vyavrittam, method.

Anvaya	Vyatireka
<ul style="list-style-type: none"> - Sakshi, Turiyam - Continuous entity. - Not subject to arrival and departure. - Changelessly present 	<ul style="list-style-type: none"> - Sakshyam - Temporary, subject to arrival and departure. - Pramata, Pramanam, Prameyam, Pramitihi subject to change.

Mandukya Upanishad :

- Triputi in Jagrat = Vishwa
- Triputi in Svapna = Teijasa
- Triputi in Sushupti = Pragnya.



Keep coming and going

- I am Turiyam, nonarriving, departing witness of 3 Avasthas.
- Apavada, Apavid – To separate
- Viath – Dhatu
- Past Passive Particle = Apavidda to remove.
- Remove like what?

e) Nirmalyavatu :

- Expression in Ritual context.

- In Puja, person offers flowers, garland to Lord.
- Next day, faded flowers called Nirmalyam.
- When one removes Nirmalyam, he can have Darshan of pure Lord without Upadhi.
- Nirupadhika Ishvara Darshanam, Nirmalya Darshanam, sacred, seeing Nirguna Brahman.
- Flower – represents fading Upadhi.
- We are Ishvara.
- Avasta Trayam, Gunatrayam, Sharira Trayam etc, are fading Anatma, Prakrti.
- What Sureshvaracharya does?
- Removes Prakrti, Nirmalya Vatu, as Anatmataya.
- What is left behind = I, Purusha.
- Then What?

Revision : Important Portion

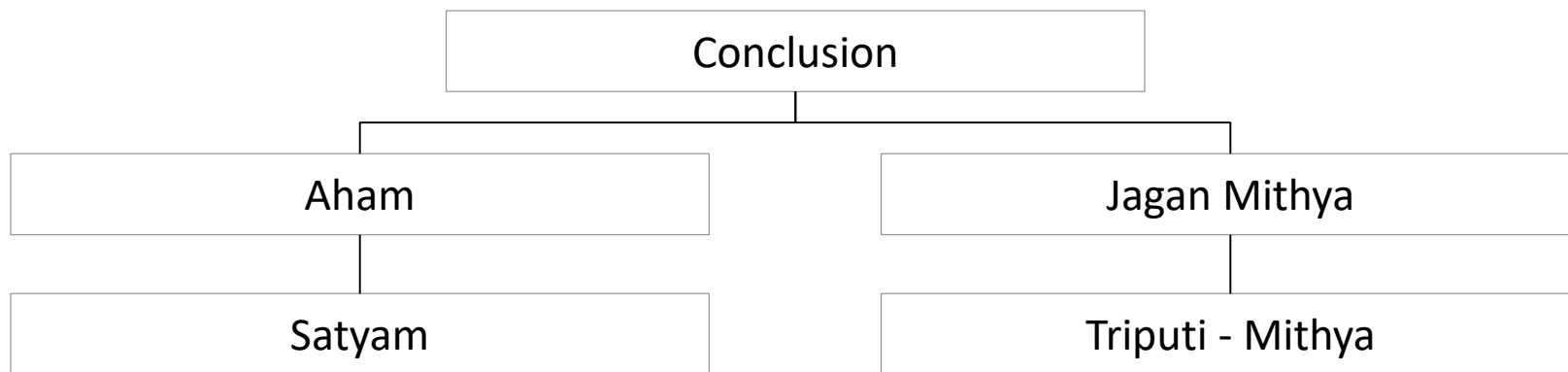
Stage 1 :

- Atma – Anatma Viveka very similar in Sankhya and Advaitam.
- Sankhya stops with Atma – Anatma Viveka.
- Both Prakrti and Purusha equally real.

Advaitin :

Stage 2 :

- Jnanam is complete with Apavada Prakaranam.
- After Apavada, Anatma, Mithyatvam established.
- Advaitin : After Apavada, says I – Atma am Satyam.
- Entire Prakrti, Anatma = Pramata, Pramanam, Prameyam, Pramitihi is Mithya lower order of reality.
- Entire Drishya Prapancha is Mithya.
- Atma – Anatma Viveka should be converted into Satya – Mithya Viveka.



- Thus you shift to binary format from Δ format where all are of one level of reality.
- After coming to Binary format, then ready to revise definition of Moksha.
- Until I come to Binary format, 2 orders of reality, Moksha is provisional definition, Δ format, freedom from problematic mind, world.
- Escape from persecuting world, never born again permanent escape.

- Definition of Moksha is Videha Mukti – Temporary, provisional definition.
- After coming to Binary format, have to revise definition.
- Real, Primary definition of Moksha.

Mandukya – Introduction – Shankara Commentary :

Moksha Definition :

- **Svarupa Avasthanam Moksha.**
- **Constantly being aware of my Satya Atma Svarupam and being aware of Mithya Jagat Svarupam is Moksha.**
- Self awareness, self Abidance is called Svarupa Avasthanam.
- This definition of Moksha, use after entering Binary format.
- Never think of escaping from world.
- I am Mithya Jagat, Adhishtanam, being Adhishtanam of entire Mithya Anatma Prapancha, can't escape from the world.
- I lend existence to the world.

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

- I lend existence to the world.
- Isness, I am lending.
- If I try to escape, eternal, world show can't exist.
- I must be there with Satta Sphurthi Pradhanam.
- Therefore I can't escape from the world.

• I need not escape from the world because what happens in Mithya world can't touch me, Adhishtanam.

- Nahi Satyasya Gunotapi, Anumatamapi Sambandate.

• Svarupa Avasthana Moksha comes only after Anatma Mithyatva Nishcaya.

- Svarupa Avasthana will not stop physical or biological pains at Vyavahara level.
- Svarupa Avastham or Awareness or knowledge can't stop biological or physical suffering.
- Biological pain can't stop this knowledge, wisdom also.

• I am ever free Satya Adhishtana Sakshi Atma, which includes all experiences.

- No experience can challenge my valid knowledge.
- Experience of Sunrise can't stop valid knowledge that Sun never Rises.

- Any amount of biological pain can't stop knowledge that I am the Paramartika Satyam.
- Atma is illumining Drama of Vyavaharika Prapancha, includes both pleasure and pain.
- Never judge world based on biological pain, pleasure.
- Pleasures and pains are integral part of Mithya Anatma Prapancha which I am blessing all the time.
- This wisdom is called Svarupa Avahanam – This alone is real Moksha.
- Therefore Sureshvaracharya says, Adhyarupa Prakaranam is over in which Atma – Anatma Viveka has been done.
- Now Apavada Prakaranam starts which is Anatma Mithyatva Nishchayam.
- Introduction – of Verse 97 – 1st line over.
- Now introduction : Thatapi onwards till Sankhyanam Eva.

f) Sankhya :

- Pramata, Pramanam, Prameyam, Prama, is entire Anatma with 4 components.
- These 4 belong to Prakrti Tattvam.
- They are different from Purusha Atma.
- Upto this is similar to Advaitam. This Prakrti, is as much real and independently existent as Purusha.
- Purusha and Prakrti equally real, Sambanda equally real, Sambanda born pleasures and pain equally real.

- Moksha involves escaping from Prakrti.
- All systems look down upon the world of suffering and escaping from world is their cardinal principle.
- Demonise world of suffering.
- Advaitam alone says, drop plans of demonising world and escaping from world.
- World has wonderful variety of events, let it continue as Dharma.
- Brahman alone without Prakrti, exists, world can't even say, Aham Brahma Asmi, Aham Ananda Svarupa Asmi.
- It may be Ananda Svarupa.
- To say Aham Ananda Svarupa Asmi require wonderful world.
- Never demonise world, world requires Janma, Mrityu, Jara Vyadhi, Sukham, Dukham to exhaust Jivas Prarabda Karmas.

- **Moksha is not avoiding world but accommodating world.**

- Avoiding world is provisional definition of Moksha, let world Drama continue – serial no. 595 – not serious.
- Why negate, escape, in Advaitam seriousness replaced by episode no....
- Enjoy 1st 50 years – matter undergoes change for Variety show.
- Idea of escapism when I see world as absolute reality, not as relative reality – Jagrat is one of the Avasthas.

- A non-changing Brahman can't give variety show.
- World is variety show with both comedy and tragedy.
- Let it go on....
- People vote for comedy serial.

• **Laugh at entire life after Jagat Mithyatva Nishcaya.**

- Sankhya fails in this.
- According to Sankhya.

g) Asou :

- World is variety show of 4 components :

Pramata	Pramanam	Prameyam	Prama
Grahita	Grahyam	Grahiti	Phalam

h) Vyapashraya :

• **World is resting on Karana Prakrti Padartha, unmanifest – causal Prapancha, Maya, basic matter substance.**

- What type of Prakrti?
- Anatma, which is different from Atma.
- Atma Vyatirikta Anatma Prapancha – matter principle, observed Drishyam.

• **Svata Siddah, Atma, Chaitanyam is consciousness principle.**

1st Phase :

In Materialist – Philosophy :

Matter	Consciousness
<ul style="list-style-type: none">- Fundamental- Basic	<ul style="list-style-type: none">- Depends on matter- Rises and resolves in matter.

2nd Phase : Intermediary Phase

In Sankhya – 2 Independent principle :

Matter	Consciousness
Independent	Independent

3rd Phase : Advaitam

Consciousness	Matter
<ul style="list-style-type: none">- Independent	<ul style="list-style-type: none">- Dependent- Rises and resolves in Consciousness.

- What is that Consciousness?

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Sureshvaracharya started from matter, divided Atma – Anatma, goes back to Advaitam.

i) Sankhya Nam Na.. Neiva Sou...

- Conclusion of Sankhya, of matter being independent, is not accepted in Advaitam.
- Material world exists in me the consciousness.

j) Kim Tarhi Svata Siddah?

- Entire world is resting on what?
- If entire universe with 4 components is not resting on real matter Prakrti – what is it resting on?
- “Kutasta” Atma Prajna Matra Sharira Pritibimbata.
- What is resting on?
- Sureshvaracharya says entire world is Mithya has lesser order of reality (like rope snake).
- Why he says this when matter is clearly experienced by us?
- On what basis world is Mithya?
- Science can't negate world as matter can't be created or destroyed, matter is indestructible.

Mandukya Upanishad - Karika :

- Vedas, Upanishads don't negate consciousness during entire teaching procedure. 1248

- Shastric attitude to matter, approach to matter different.

1st Stage : Adhyaropa Prakaranam

- Upanishad accepts matter.

2nd Stage : Apavada Prakaranam

- Upanishad negates matter.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिषदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति ; यत्र त्वस्य सर्वमात्मैवा-
भूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिषदेत्, तत्केन कं शृणुयात्, तत्केन कं मन्वीत्, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सङ्गते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara itaram paśyati, taditara itaramjighrati, taditara itaram rasayate, taditara itaramabhivadati, taditara itaram śṛṇoti, taditara itaram manute, taditara itaram sprśati, taditara itaram vijānāti; yatra tvasya sarvamātmaivā-
bhūt, tatkena kaṁ paśyet, tatkena kaṁ jighret, tatkena kaṁ rasayet, tatkena kamabhivadet, tatkena kaṁ śṛṇuyāt, tatkena kaṁ manvīta tatkena kaṁ sprśet, tatkena kaṁ vijānīyāt?
yenedaṁ sarvaṁ vijānāti taṁ kena vijānīyāt? sa eṣa neti netyātmā, agrhyo na hi grhyate, asīryo na hi śīryate, asaṅgo na hi sajyate, asito na vyathate, na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Plurality, world, consisting of Pramata, Pramanam, Prameyam, Prama is not there in absolute terms, but appears relatively.
- Consciousness exists in all 3 periods of time, timeless.

Kaivalya Upanishad :

- Explicitly said – 5 elements not there, nonexistent.

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.
[Verse 23 and 24]

- Does not say, it will be nonexistent in Pralayam.
- Therefore there is difference between unnegated Chaitanya tattvam and negated Prakrti is Advaitin reasoning.

Brihadaranyaka Upanishad :

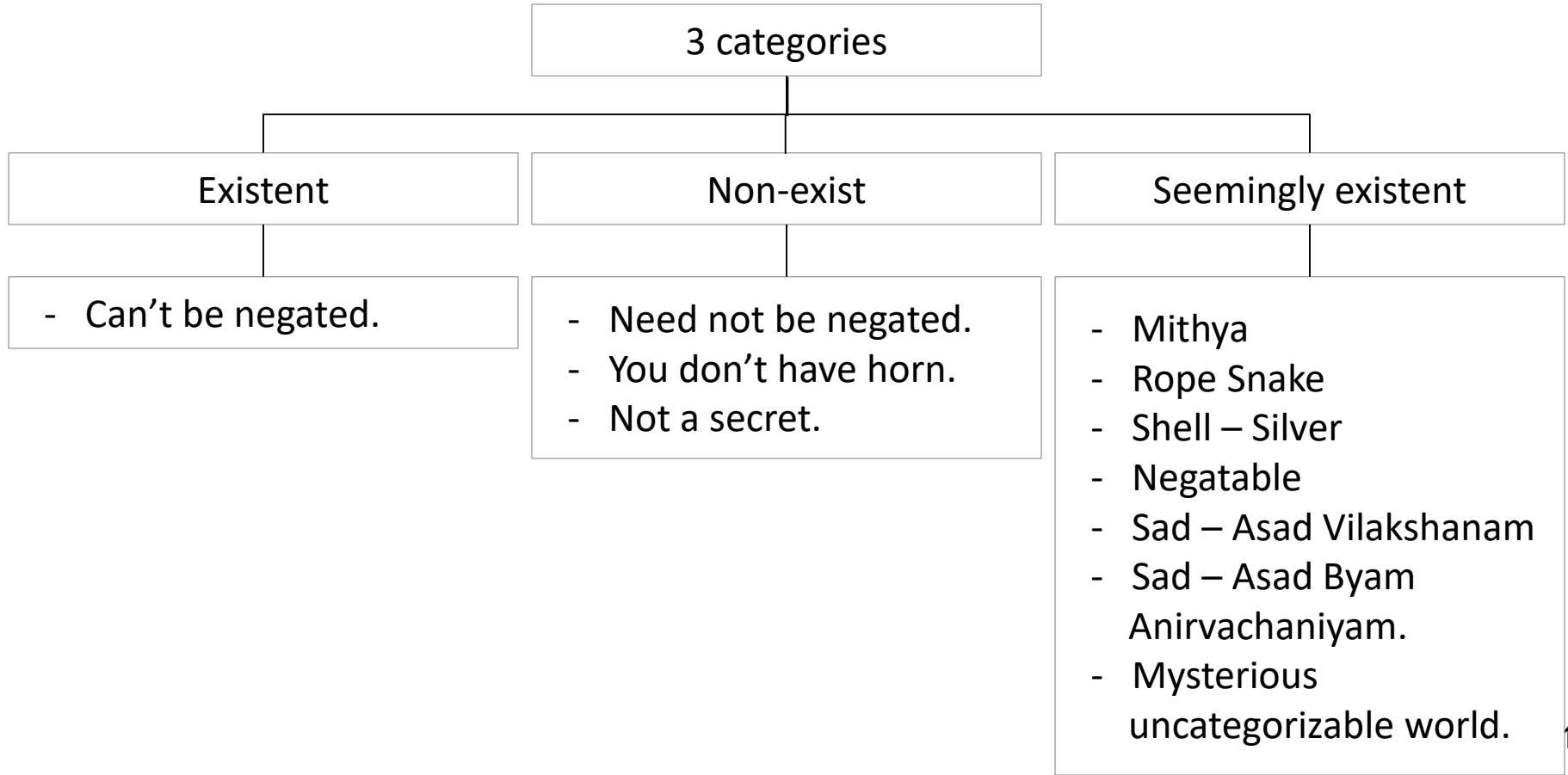
- Sa Esha Neti Neti it Atma.

Indirect Negation :

- Atma is non dual, matter is negated indirectly.
- Upanishad negates matter directly and indirectly.
- Then what should be status of the world.
- It can never enjoy same state of consciousness because it is unnegatable.
- Therefore can't be treated equally.

Citizen	Tourist
<ul style="list-style-type: none"> - Permanent - Sakshi, Satyam - Absolute reality, Adhishtanam Chaitanya Tatvam. 	<ul style="list-style-type: none"> - Has Visit - Must return. - Mind, Body, World. - Vyavaharika Satyam, emperhical reality.

Remember this Argument :



- **Advaitic knowledge is complete when I understand Anatma Prapancha world is Mithya.**

- Therefore Aham Satyam, Jagan Mithya.

- **One more point, Sureshvaracharya makes :**

Any Mitya Vastu is seemingly existent is always born out of ignorance.

- Any Adhyasa is born out of Agyanam.

- **Seemingly existent dream world born out of ignorance of waker.**

- Moment I wake up, seemingly existent dreamworld gets falsified.

- Seemingly existent rope snake born out of rope ignorance.

- **Any Mithya Adhyasa rests on ignorance of Adhishtanam.**

Upanishad :

- For Jnani, no duality at all.
- Tatra Ko Mohaha, Ka Shokaha.

Chandogya Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति
स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति
स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

*Yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti
sa bhūmātha yatrānyatpaśyatyanyacchṛṇotyanyadvijānāti
tadalpaṁ yo vai bhūmā tadamṛtamatha yadalpaṁ
tanmartyaṁ sa bhagavaḥ kasminpratiṣṭhita iti
sve mahimni yadi vā na mahimnīti.*

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1].

- For a wise person, no duality at all.
- Dvaita Prapancha being Mithya not resting on matter but resting on ignorance, Agyanam.

World of 5 Elements :

- **Prakrti Ashraya – Sankhya definition of Jagat.**
- **Agyana Ashraya – Advaitin definition of Jagat.**
- For unreality of universe, remember Mandukya Karika.

Agrahanam	Anyatha Grahanam
- Sakshi, Turiyam	- Vishva, Teijasa, Pragya - Jagrat, Svapna, Sushupti - Based on Agyanam.

- Turiyam = Na-antap-pragyam

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- **Tu Prapancha Upashamam = Turiyam Atma is world free, without a world.**
- Kim Tarhi – then what is the world based on?
- Long compound in Introduction to verse 97.

*svatas- siddhānuditānastamita-kūṭasthātma-
prajñāna-mātra-śarīra-pratibimbitāvicārīta-
siddhātmānavabodhāśraya eva tad-upādānatvāt
tasyetīmam arthaṃ nirvaktu- kāma āha*

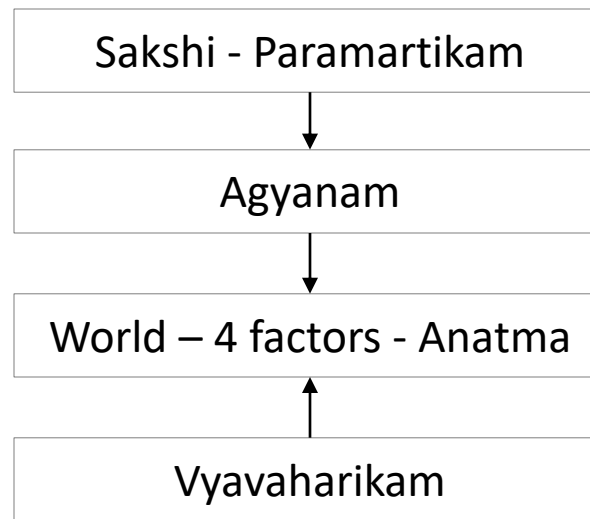
- Read from right to left.

I) Atma Avabodha Ashraya :

- **The world is resting upon ignorance.**
- **I alone am – fact not known.**
- I Sakshi, lends isness to world which does not have isness of its own.
- Just as waker lends existence to dream world which does not have existence of its own.

- Similarly, I am Turiyam, lending existence, not knowing that I think world has existence of its own.
- Therefore, I say world is, I attribute isness to the world which is Agyanam.

Anavabodha	Ashraya
Agyanam	Dependence



- Ignorance of what?
- Dream world not born out ignorance of physics, Russian or Chinese language.
- Dream born out of ignorance of waker who is comfortably lying down.
- Unegated consciousness is the Paramartika waker.

- Atma Anavabodha Ashrayaha is this world which is,

II) Avicharita Siddaha, whose existence is available only as long as you don't make enquiry.

- Worlds existence is there, as long as you don't make enquiry.
- Put torchlight of Vedanta Jnanam, world – Snakes apparent existence goes away.
- Existence of world depends on non enquiry.

Panchadasi – Chapter 8 – Vidyaranya :

- Non-enquiry is food for the world.
- By not attending class, we are feeding duality, Samsara.
- Having fed Samsara, want freedom from next birth.

Avicharita Siddah :

- I am supporting the world with my ignorance of the self.

III) Pratibimbitam – Pratibasa Mana, “Appearance”

- Prajnava Matra Shariram.
- In Atma which is of the nature of pure consciousness.
- World is dancing, appearing in consciousness, awareness.

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

IV) Pashyan Atmani Maya Bahihi Udbutam Eva :

- World is existing outside me.
- In Prajna matra Svarupa.
- What is that Chaitanyam?

V) Kutasta Atma :

- Don't look for Chaitanyam outside, it is Atma, self I, observer, ever the observer, experiencer, never observed, experienced, object of experience.

VI) Kutasta Changeless Atma, Consciousness.

- What type of consciousness?

VII) Anudita Anastamsta :

Anudita	Anastumsta
Without rising, birth	Without setting, Maranam

- Don't ask about Punar Janma in Binary format, I don't have one Janma.
- Therefore, no question of escaping from Janma.
- All this should be in my awareness all the time.
- If it is not object of experience, how its existence can be proved.
- Svatasiddah Chaitanya Atma.
- Even though it is not object of experience, it is ever experienced as the subject of coming and going experiences.
- It can't be proved, it need not be proved because it is ever experienced by me as I am.

Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurthy is the prostration. [Verse 7]

- I the subject continues eternally.
- Ever experienced, I am, ever free.
- Stop calling world as Samsara, it is a serial, I am watching not my Samsara.
- If you look for Videha Mukti without body you can't say Aham Brahma Asmi.
- To say that requires Sharira Trayam.
- Enjoy the body in which alone, can say Aham Brahma Asmi, while shedding tears.

VIII) Iti Artham Nirvakta Kamaha..

- To introduce Apavada part...

IX) Aha :

- Author declares.

Verse 97 :

ऋते ज्ञानं न सन्त्यर्थाः अस्ति ज्ञानमृतेऽपि तान् ।
एवं धियो हिरुग्-ज्योतिः विविच्याद्-अनुमानतः ॥ ९७ ॥

*rte jñānam na santy arthā asti jñānam rte 'pi tāt
evam dhiyo hirug-jyotir vivicyād anumānataḥ*

In the absence of knowledge, objects [of knowledge] do not exist. But knowledge exists even in their absence. Thus knowledge should be distinguished from the intellect through reasoning. [Chapter 2 – Verse 97]

- Matter does not enjoys existence of its own.
- **Consciousness alone lends existence to matter.**

- Proved by Upanishad.
- Experience also proves this point.

Advaita Makaranta :

न हि भानादृते सत्त्वं
नर्ते भानं चित्तोऽचितः ।
चित्संभेदोऽपि नाध्यासा-
दृते तेनाहमद्वयः । ७ ॥

nahi bhānādrutē satvam
nartē bhānam chitō chitaha ।
chitsambandhōpi nā dhyāsāt
rutē tēnāha madvayaha ॥ 7 ॥

The world cannot be reckoned to exist without its experience. The experience of the inert world, in turn is not possible without Consciousness. The association of the inert with Consciousness again, cannot be there but for superimposition. Therefore, I (the Consciousness) am 'one without a second'. [Verse 7]

- If you have to talk about existence about everything in creation, it must be known to someone.
- Whats not known, knowable you can't talk about its existence.
- If there is object, never known by anyone at anytime, you can never talk about its existence.

Existence presupposes knownness or knowability, knowledge.

- Without consciousness can't talk about existence of matter.
- Experientially also, consciousness alone lends or proves existence to matter.
- Where as consciousness exists by itself, it is self proven, matter needs consciousness for its existence.

- That I am existent and trying to prove everything else, does not require proof.
- As person who tries to prove will prove himself as subject before attempting to prove everything else.
- I, consciousness, alone am self evident, self proved.
- Prover of everything need not be proved or proven.

a) Consciousness is self proven, self existent, self evident.

- This profound idea said by Sureshvaracharya in Verse 97 by the use of word – Svayam Siddha.
- **Whatever is Svayam Siddha is Satyam.**
- Whatever else whose existence is proved by something else is called Paratas Siddha.

Consciousness	Matter
- Svata Siddha	<ul style="list-style-type: none"> - Paratasiddhah - Its existence is lent by consciousness. - Therefore, it is Mithya.

b) Yatu Svatasiddha Tat Satyam, Yat Paratasiddha Tan Mithya

c) Aha, Jagan Prapancha, Mithya Chaitanyam Satyam :

- This awareness is called Svaroop Avasthanam, called Moksha.

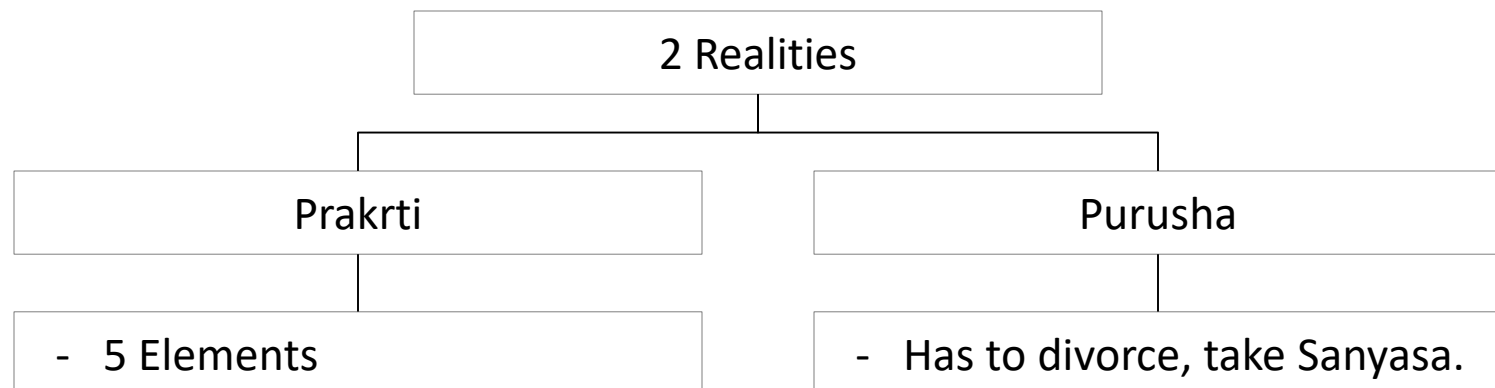
Revision :

- Till now Atma – Anatma Viveka taken up – as 1st stage.

Anatma	Sakshyam
<ul style="list-style-type: none">- Experienced universe, Drishya Prapancha.- Only external world.- Sankhya Prapancha, Prakrti.	<ul style="list-style-type: none">- Includes body, Mind and World.

- Ignorance is cause of the Universe, Upadana Karanam, Agyana Karanam.
- I am ever free Brahman.
- Because of ignorance of this fact, I am seeing duality, as though really existent.
- Appearance of Duality is not a problem but attributing reality to duality is the problem.
- Remove the attribution of reality to duality by knowledge and enjoy creation.

For Sankhya :



- Body, mind taken as subject.
- I – Sakshi Chaitanyam – Drk.
- Dvaitam.

Advaitam :

- Have wife, Children, you are still free.

2nd Stage :

- What is relationship between Atma – Anatma?
- Don't have same order of reality.

Matter	Chaitanyam
- Anrutam, Mithya	- Satyam

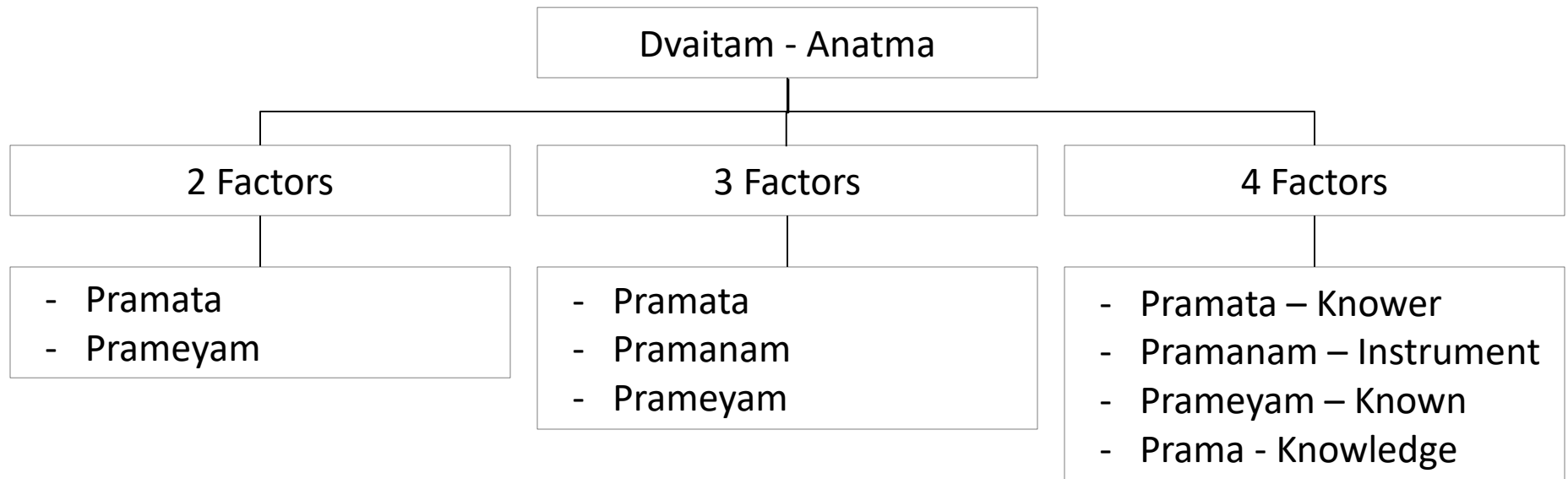
- This relationship is called Adhyasa Sambanda, not accepted by Sankhya.
- Sankhya talks about Atma, Anatma – Binary format.
- Vedantin – Advaitin – format is Sakshi – Sakshyam Format.

Anatma	Atma
- Mithya - Adhyasa	- Satyam

- Only when we come to Vedanta Binary format, it becomes unitary format.

Sankhya - Binary	Vedanta Binary Format
- Dvaitam	<ul style="list-style-type: none"> - Advaitam - Unitary format - Atma - Satyam, Anatma – Mithyam.

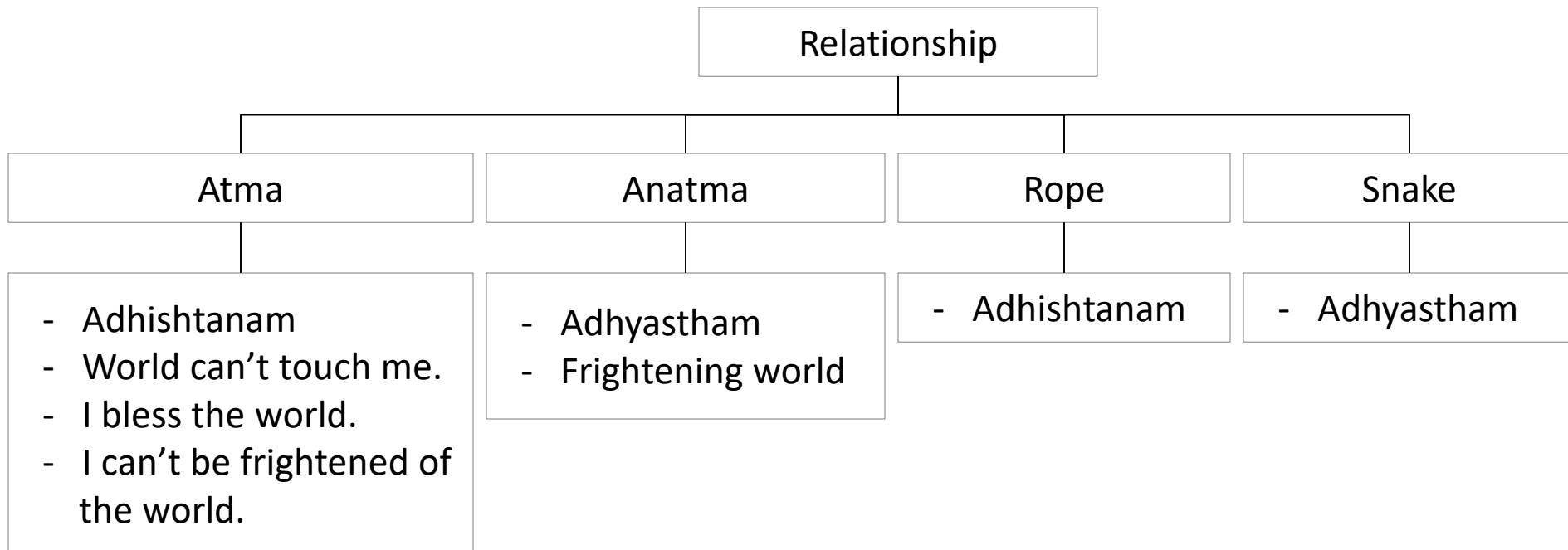
- Mithya Anatma can't be counted as good as Advaitam.
- Sureshvaracharya going from Sankhya Binary to Vedanta Binary = Unitary.
- **Advaitam possible only when we establish I am the Adhishtana Satyam, Entire Dvaitam is Mithya.**



Real Vedanta :

- **Advaitam means entire Anatma Prapancha is Superimposed on me the pure Atma Chaitanyam.**

- Only when we assimilate this, we will get out of conventional Moksha concept, Videha Mukti, escapism.
- I am Adhishtana Chaitanyam in which 4 P's are falsely superimposed.
- I alone am without the 4 P's is the teaching, the reality, truth in Vedanta.
- Relationship between me Chaitanyam and world (4 P's) is like Rajju Sarpaha.



- Sureshvaracharya now wants to talk about Anonya Adhyasa Raju – Sarpah.
- What are the fundamental points regarding Rajju Sarpah?

I) Experience Rope – Snake in semilit place.

- Have partial knowledge and partial ignorance.

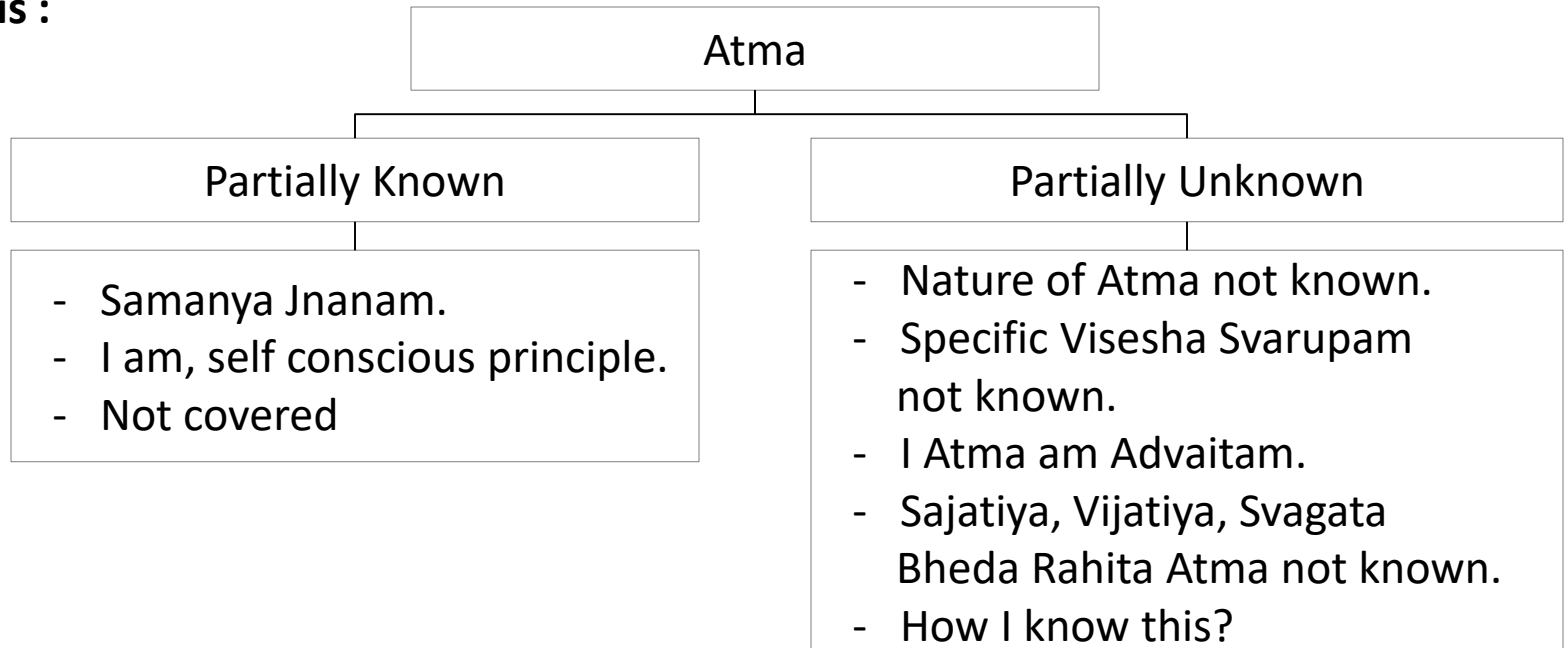
Partial Knowledge	Partial Ignorance
<ul style="list-style-type: none"> - Samanya Jnanam - There is Something 	<ul style="list-style-type: none"> - Vishesha Ajnanam - Ignorance of Specific nature that it is rope.

- Partial ignorance covers, has Veiling Shakti.
- Therefore error born, mistake rope as flower garland, stream of water, snake.
- Snake born out of rope ignorance.

Agyanam	Sarpaha
Karanam	Karyam

- Between ignorance and error there is Karya – Karana Sambandha.

Extend this :



Upanishad :

I) Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

II) Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

III) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Nothing is there other than me.
- **Prapancha Upashamam means world free – I – Sakshi – Advaita Chaitanyam my Svarupam.**
- Ignorance has covered what?
- “Advaita Svarupa Atma” – which is Viseshanam.

I Am	Aham Advaitam Brahman
- Samanya Jnanam is there with everyone.	- I am Advaitam Viseshana Jnanam not there. - Called Agyanam, ignorance, Moola Avidya, Maya.

- When did ignorance start?
- Anaadi, Beginningless, not endless.
- Time started because of ignorance, ignorance didn't start in time.
- Time started from ignorance and because of ignorance.

- Because of Anaadi Agyanam, there is a misconception, entire Dvaitam is real.
- “Dvaitam is false appearance, in me Brahma Chaitanyam”, is covered. I am, exist alone without the body, mind, world, 4 factors – Pramata, Pramanam, Prameyam, Prama – This fact is covered.

Gita :

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ
na caiva sukr̥taṃ vibhuḥ |
ajñānēnavṛtaṃ jñānaṃ
tēna muhyanti jantavaḥ || 5-15 ||

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

1st Lesson : Ashraya - Basis

- Unique to Advaitam.
- Sankhya will never say Prakrti is false projection.
- Purusha Agyanam Sankhya will never say.
- For Sankhya, Prakrti is real.

Basis for Dvaitam :

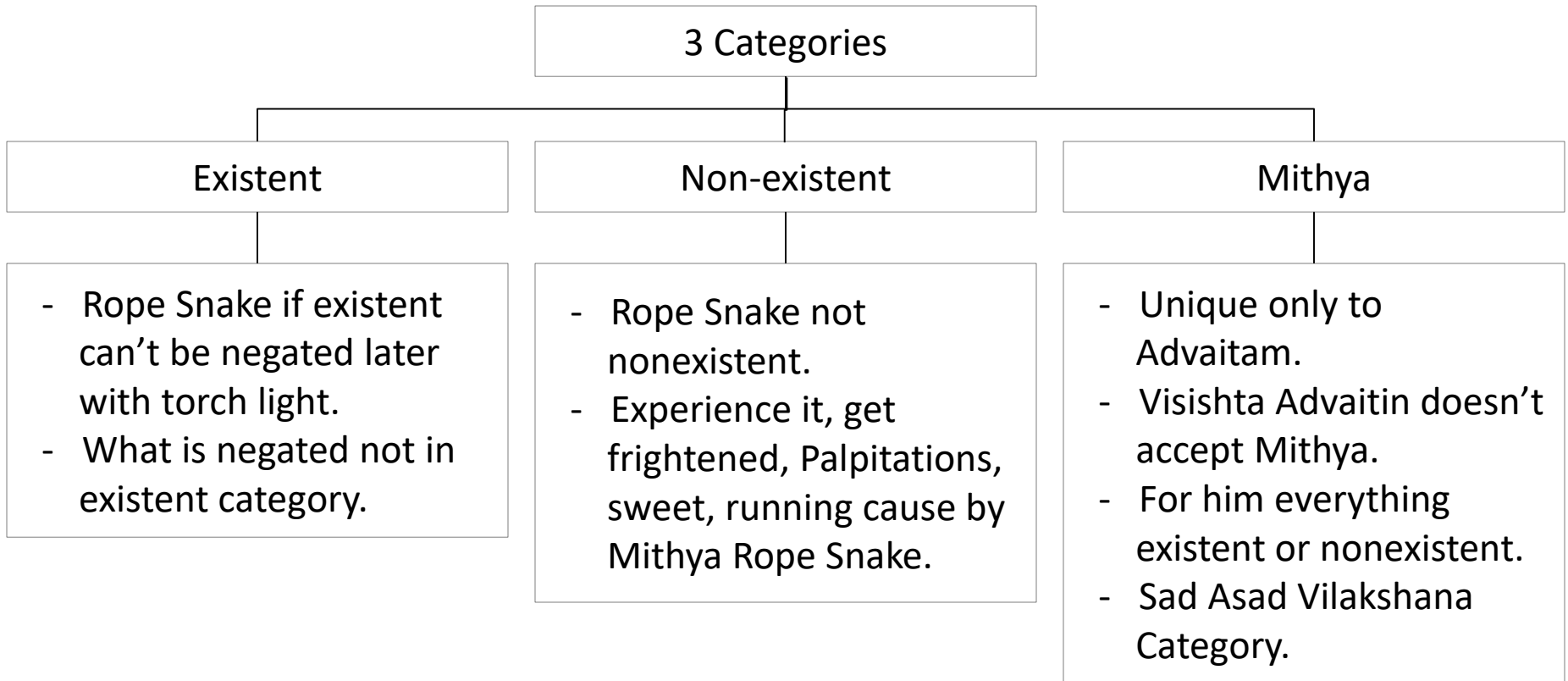
- Atma Anavagamane eva Dvaita Ashraya.

Bold Statement :

- Self ignorance, is basis for Dvaitam, Pramata, Pramanam, Prameyam, Prama.

2nd Lesson :

- Rope Snake belonging to Rope ignorance comes under unique Mithya category.



- **Uniqueness of Sad-Asad Vilakshana Mithya Rope Snake :**

Any Mithya, exists only borrowing existence from Adhishtanam.

Rope Snake :

- Has no consciousness of its own.

- Exists borrowing existence from rope.

- Snake is



Belongs to Rope.

- How do you know?

Remove Rope, Rope Snake gone.

- Remove waker, dream world can't exist.

Similarly :

Atma / Pure Chaitanyam	World
<ul style="list-style-type: none"> - Rope - Can exist independently. - Adhishtanam for world, this point missed, called Self ignorance. 	<ul style="list-style-type: none"> - Rope Snake - Sad – Asad Vilakshana Mithya category. - Born out of self ignorance not born out of consciousness. - It borrows existence from me Atma.

Mind boggling conversion :

- I don't depend on world, Pancha Butas.

- **World depends on me Pure Chaitanya Atma.**

- I continue to bless the world for Srishti – Sthithi – Laya.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- World comes out, rests, resolves unto me Chaitanyam.
- Moksha is not escaping from the world, which is provisional definition of Moksha.
- I would like to bless world.

Gita :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na ca'dirna ca sampratiṣṭhā ।
aśvatthamēnaṁ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā ॥ 15-3 ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]

- Let eternal process of Srishti, Sthithi, Laya continue in me.

Manisha Panchakam :

ब्रह्मैवाहिम जगच्च सकलं चिन्मत्रिविस्तारितं

सर्वं चैताद्विध्यया त्रिगुणयोशेषं मया कल्पितम् ।

इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले

चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

brahmaivaham idam jagacca sakalam cinmatravistaritam

sarvam caitad avidyaya trigunaya'shesham maya kalpitam |

ittham yasya dridha matih sukhatare nitye pare nirmale

candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

- Not being squeaky mouse is Vedanta.
- Don't runaway from the world, roar like a lion.
- **I bless the world, I don't seek blessing from anyone.**

3rd Lesson : Important

- I can allow world process to continue because Mithya world can't affect me the Adhishtanam.
- If Mithya affects Adhishtana, I have to escape from the world, stop process of creation.

Vedantin :

- Does not want to go to state where world will never come and go, does not want to stop the process.

- Let the process eternally continue, that is his vision.
- Why he allows it to continue?
- Its continuation is not going to Adversely affect me.
- Different episodes in each serial does not affect screen.
- To keep screen pure, you need switch off tv.
- Similarly Moksha does not mean getting Videha Mukti in which, world experience has ended.
- Not our aim.
- Let world, bodies, minds continue, one Sukshma Shariram continues or drops, I am not bothered.
- Today, a botheration because I attach reality to that.

Sureshvaracharya says :

- Let Vyavaharas continue, I am not affected, this is called Real Moksha, Asanga Svarupa Atma Moksha.
- Following portion is Adhyasa Bhashyam.

Verse 97 :

a) Hrite Jnanam Na Arthaha Santi :

- Without me, Consciousness principle, objects, do not exist.
- Experience of objects only because of Consciousness principle only.
- Only the other hand.

b) Tan Hrte Jnanam Asti :

- Without Snake, Rope is.
- Without Rope, Snake is not.
- Without screen – No Movie.
- Without Movie screen exists.
- Between me Consciousness – World what is the Relationship?

Me	World
<ul style="list-style-type: none">- Satyam- Chaitanyam	<ul style="list-style-type: none">- Mithya, Anrutam

c) Evam :

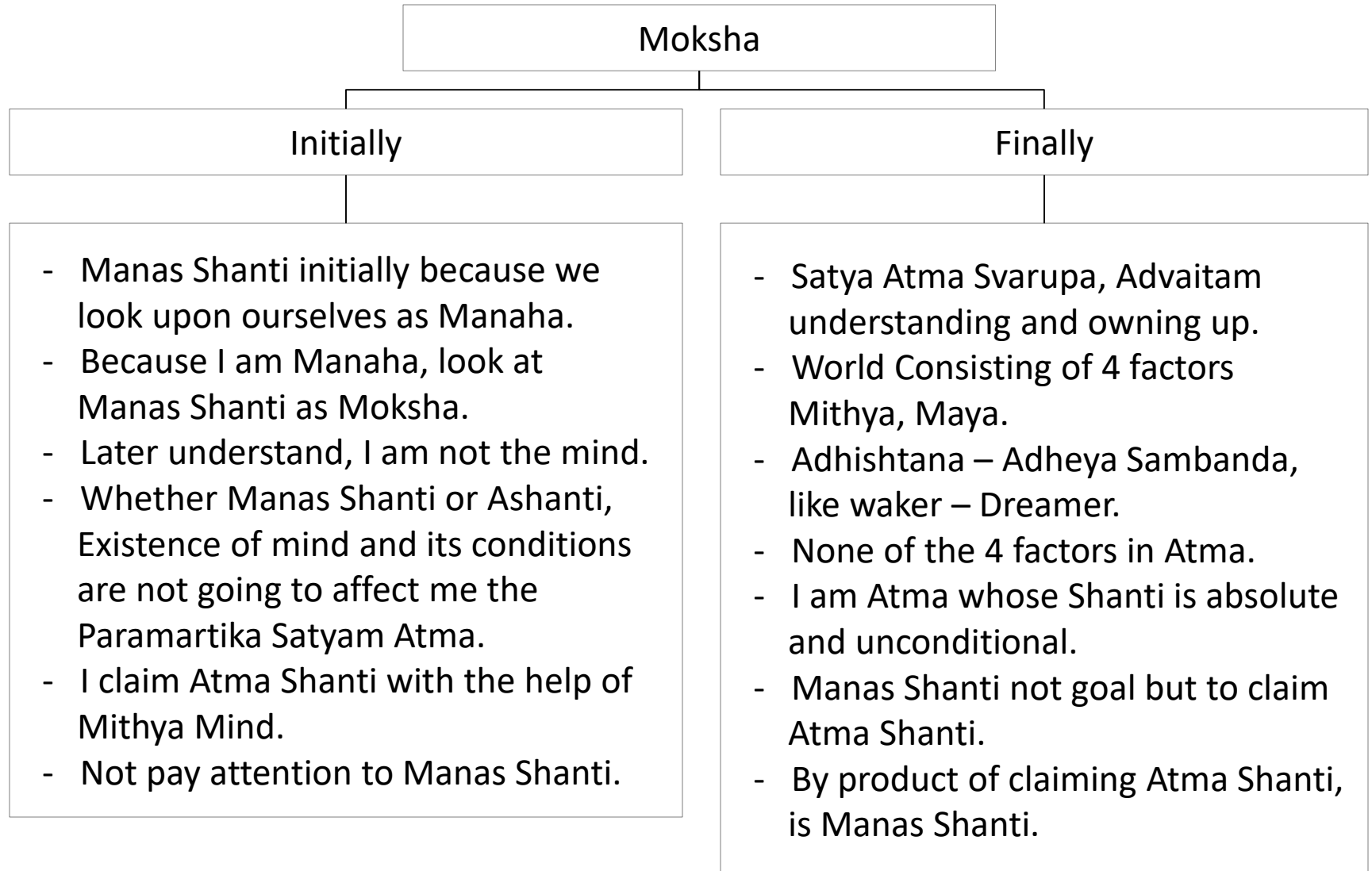
- In this manner.

Sureshvaracharya says :

- World is Mithya depending on me Atma.
- Include body, mind complex in the world.
- **Body, mind, world, Mithya – depending on me Sakshi Chaitanyam.**
- Extremely difficult to accept but important.

Verse 97 :

- Body, mind, world – Mithya resting on me Sakshi Chaitanyam.
- Extremely difficult to accept but important.



- Every Jnani has Manas, Shanti as byproduct, not as a goal.
- **Jyoti Different from Diyaha Hiruk :**
 - Vilakshanam
 - Different
 - Discussed in Verse 44.
- I don't want to get attached to mind and start working for its Shanti.
- More I work for Manas Shanti, I am indirectly voting for Mano Abhimana.
- Hence never study mind too much. Abhimana is required.
- Don't work directly for Manas Shanti, work indirectly, how?
- Get physical body – Health as byproduct by doing Surya Namaskar for Chitta Shuddhi.
- Claiming Atma Shanti directly by Sadhana, get Manas Shanthi as by product.
- This is practice of Binary format.
- Ha Hiruk – Different from Mind,
- Vivichyat – May you separate Pramanataha – Anumanam.
- Using Anvaya Vyatireka logic.

Verse 98 – Introduction :

यस्मात् प्रमाणप्रमेय-व्यवहारः आत्म-अनवबोधाश्रयः
एव तस्मात् सिद्धम् आत्मनोऽप्रमेयत्वम् ।
नैव हि कार्यं स्वकारणम् अतिलङ्घ्य अन्यत्र अकारक
आस्पदम् उपनिबध्नाति । अत आह ।

*yasmāt pramāṇa-prameya-vyavahāra ātmānavabodhāśraya
eva tasmāt siddham ātmano'prameyatvam.
naiva hi kāryam sva-kāraṇam atilaṅghyānyatrākāraka
āspadam upanibadhnāti. ata āha*

Since empirical life involving the distinctions of pramana and premeya is dependent on ignorance of the Self, it is, therefore, established that the Self is not an object of knowledge. Indeed, an effect, leaving its cause, does not rest on another thing, which is not its cause. So [the following] is said. [Introduction - Chapter 2 – Verse 98]

Main Discussion :

Atma	Anatma
Satyam	Mithya

Corollary :

- Because of Atma Agyanam, or concealment of Advaitam nature of Atma.
- Seeming existence of Snake presupposes concealment of Rope.
- Existence of Dvaitam presupposes concealment of Advaitam.
- Dvaitam defined as 4 factors – Pramata, Pramanam, Prameyam, Prama.

- Dvaitam in form of 4 factors is possible only because of concealment of Advaita Atma.
- Since Atma is concealed, Atma can't be one of these 4 entities.
- These 4 entities appear because of concealment of Atma.
- Therefore Atma can't be one of 4.
- Because of concealment of waker, dream world experienced.
- Waker can't be one of the entities in dream.
- Suppose waker is experienced as one of the entities, he will make dream disappear because of nature of wakerhood.
- Appearance of Pramatra Chaitanyam presupposes concealment of Atma.
- Sureshvaracharya says Atma can't be any one of the 4 factors.
- He highlights one – Atma not Prameyam.

Atmanaha Aprameyatvam Siddha :

- Because of all these arguments we say, one line.
- Don't expect Atma to be revealed in a particular experience.
- Atma never is revealed in particular experience when eyes are open.
- Atma being Aprameyam, not object of experience, it is never revealed in a particular experience.
- Don't be in misguided pursuit of trying to objectify Atma.

- Kasmāt? Atmanaha Aprameyatvatu
- In meditation, Atma will not come in silent, explosive, mystic, extraordinary experience and reveal itself.
- If you look for Atma it will become Prameyam.
- Don't commit that blunder.

a) Pramana Prameya Vyavahara :

- All knowledge activities, all efforts to get particular knowledge, experience is Jnana Vyavahara.
- Pramatra – Pramana – Prameya – Prama Vyavahara.

• **All Dvaitam is born out of Atma Agyanam, don't forget.**

- Therefore Sureshvaracharya says : Anavabodha Ashraya.

• **All knowledge activities are based on self ignorance.**

- All efforts for specific experience based on Atma Anavabodha, self ignorance.
- Struggle presupposes concealment of Atma.
- Therefore Atma will not fall within that Vyavahara.

b) Tasmāt, Yasmat :

- Therefore, because of this reason.

c) Siddhah :

- Following idea is clear. Following conclusion evident “Atmana Aprameyatvam”.

- Atma can't be revealed through any particular experience, extraordinary, or mystic experience.
- It will only be mystic Prameyam if revealed, not Atma.
- Aprameya Status established.

d) Karyam Karanam Abinangya Na Aspadam Upadabadhati :

- Karyam – Any product doesn't find its support or basis Abinangya (outside) its cause (Svakaranam).

Karyam	Support - Karanam
Ornaments	Gold
Furniture	Wood

- Errors are products of Agyanam.
- Errors do not find support outside their cause, Agyanam.
- All Mithya Padartha, Adhyasa misconception, find their basis upon Agyanam.
- Rope Snake finds its support on rope ignorance.
- By Anvaya, Vyatireka, ignorance Satve, Rope Snake Satva, ignorance abave, Rope Snake Abava.

Ignorance is Ashraya for Anyatha Grahanam.

- All 4 factors, Pramata etc have Basis on Atma Agyanam.
- Therefore, Karyam = Pramatra.. Chatushtaya.

e) Aspadam Na Upadibadnati :

- Karyam does not find its support.

f) Atilangya Svakaranam :

- Outside its cause, here Atma Agyanam.
- Karyam = 4 factors, Prameyadhi Chatushtayam.
- Karanam = Atma Agyanam.

g) Atma Agyanam Atilangya Na Vartate :

- Anyatra Akarake, outside the Karanam.

What is Conclusion?

- **Atma is never revealed in any particular experience that we have in Mithya Dvaita Vyavahara.**

h) Ataha, Aha :

- Therefore, Sureshvaracharya says.

Verse 98 :

व्यवधीयन्त एवामी बुद्धिदेह-घटादयः ।
आत्मत्वाद्-आत्मनः केन व्यवधानं मनागपि ॥ ९८ ॥

*vyavadhiyanta evāmi buddhi-deha-ghaṭādayaḥ
ātmadvāḍ ātmanah kena vyavadhānam manāg api*

Since this universe along with the ego, [which is different] from the Self which is consciousness, appears and disappears like a pot, it is, therefore, [false] like the hair-like object, etc. [seen due to eye disease]. [Chapter 2 – Verse 98]

a) Deha Buddhi Ghataha :

- Deha – Sthula Shariram.
- Buddhi – Sukshma Shariram – Antah Karanam.
- Ghataha – External object, pot.. etc.,
- Various objects in the world = Prameyam, have to be revealed by Consciousness, Pramanam.

b) Amee :

- These Prameyam.

c) Vyavidayante :

- Are separated away from Chaitanyam with Pramanam the connecting link.
- Until Pramanam comes, Prameyam unseen, unexperienced.
- Moment Pramanam link comes, experiences come.

d) Buddhi Ghatadhi Yaha Vyavadhiyante :

- They remain unrevealed, away from consciousness as it were because of missing connecting link.
- Distance caused by several layers.

(I) ME	(II) ME	(III) ME
Sukshma Shariram	Sthula Shariram	World
↓	↓	↓
Karana Shariram (Separating Layer)	Karana + Sukshma Shariram (Separating Layer)	Karana, Sukshma, Sthula, Shariram is missing layer

- All Prameyam revealed by Chidabhasa which has to pervade them.

Essence of 1st Line :

- Objects in the world will have to be revealed through Pramanam, through particular experiences.
- Atma is not like that.
- What is Atma like?

Revision :

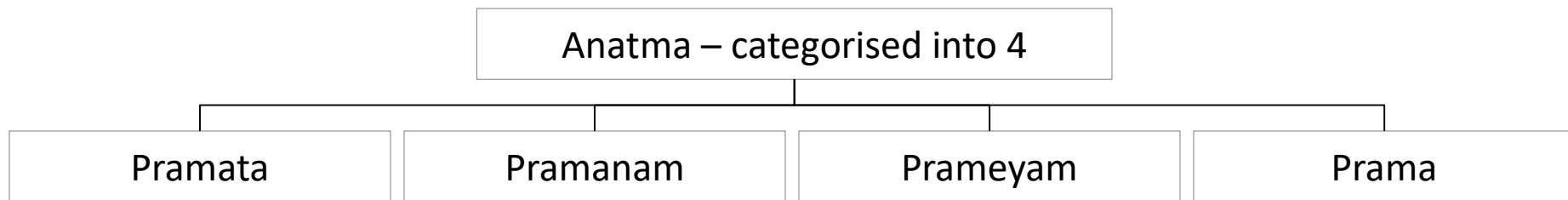
- After Atma – Anatma Viveka, Sureshvaracharya takes up relationship between Atma – Anatma.

Sankhya	Vedanta
<ul style="list-style-type: none"> - Atma – Anatma have same degree of reality. 	<ul style="list-style-type: none"> - I – Atma – Am of higher order of reality. - Entire Anatma Prapancha is of lower order.

- I am Adhishtanam, Binary format.

- **Binary format will never work if we forget degree of reality.**

Atma	Jagan
<ul style="list-style-type: none"> - Satyam - Adhishtanam - This must be clear. 	<ul style="list-style-type: none"> - Mithya, Anatma - 4 factors - Adhyastham



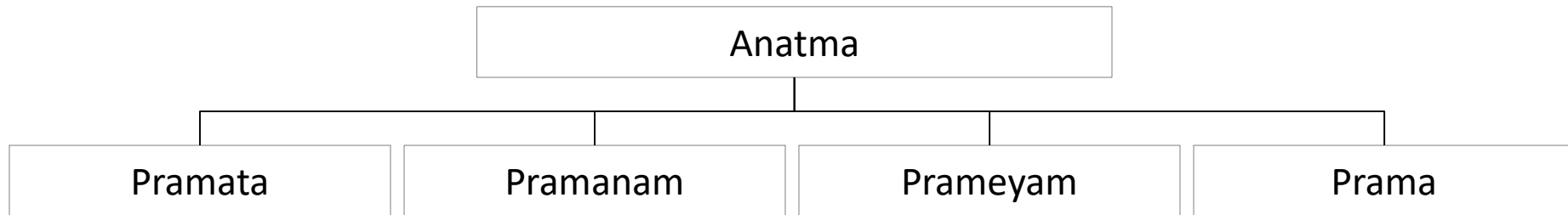
- Atma Adhishtanam different from Adhyastham.
- Sureshvaracharya focuses on Atma as Prameya Vilakshanam.
- Atma is different from being Prameyam = Aprameyatvam.
- Atma is not revealed or revealable through a particular experience.
- **Anything revealed through a particular experience is called Prameyam.**

Prameyam	Experience caused by Pramanam
Shabda	Ear
Sparsha	Skin
Rupa	Eyes
Rasa	Tongue
Gandha	Nose

- Any Prameyam is experienced through particular experience at a particular time.
- Mystical experience reveals mystical Prameyam.
- Atma = Aprameyam, never revealed by ordinary or extraordinary mystic experience through operation of Pramanams.

Technical Language :

- Interesting, subtle topic unique to Naishkarmya Siddhi.
- Atma is different from all Prameyam, objects of sense organs.
- 1st focus on Prameyam to come to Aprameyam.
- Any Prameyam is Anatma.



- Prameyam is separated, hidden from consciousness by one or more obstacles called Agyanam.
- All Prameyams are hidden from Consciousness.
- What are possible layers for Prameyam to be hidden?
- 1st Layer / Obstacle common to all Anatma = Agyanam.
- First, most fundamental, universal layer of obstacle which hides the Prameyam from consciousness.
- Agyanam means insentiency, Jadatvam of Anatma is Agyanam, materiality of Anatma is first obstacle.
- Agyanam = Jadatvam = Insentiency, Achetanatvam = Materiality.
- Why Jadatvam is obstacle?

- If Anatma was Chetanam by itself, had Chetanatvam as its intrinsic nature, it would not have been away from Consciousness.

Chaitanyam	World, Body, Mind
<ul style="list-style-type: none"> - Self aware, Self evident, Consciousness. 	<ul style="list-style-type: none"> - Jadam - Insentient. - Material - Has no self awareness, no Chaitanyam.

- If Anatma had Chaitanyam as its very nature, Anatma would not have been away from Consciousness.
- Anatma is material, insentient in its nature, does not have consciousness as its intrinsic nature.
- Jadatvam takes it away from Consciousness.
- Because of its insentiency, it can never reveal its existence by itself.

• **What reveals its existence by itself is Atma as in Sushupti Avastha.**

- Any object in the universe does not reveal its existence itself.
- I, Atma am the only self-awareness, Consciousness principle in creation and I pervade the entire universe with my Chidabasa.
- No object in creation can reveal its existence by itself because it is obstructed by layer of Agyanam.

- Agyanam = Jadatvam, inertness in all objects.
- All objects, Vishayas require Chaitanya Sambandha, pervasion of Consciousness, Chidabasa Vyapti for their revelation.
- If Jadatvam were not there, it would not have required Chidabasa Vyapti.

Example :

- Desk requires pervasion of light for revealing its existence.
- If desk were luminous by itself, it would not have required pervasion of light.
- Light does not require pervasion of light.
- Light is luminous by itself.
- Self evident only one thing in creation = Atma, experienced by us in sleep state.

Katho Upanishad :

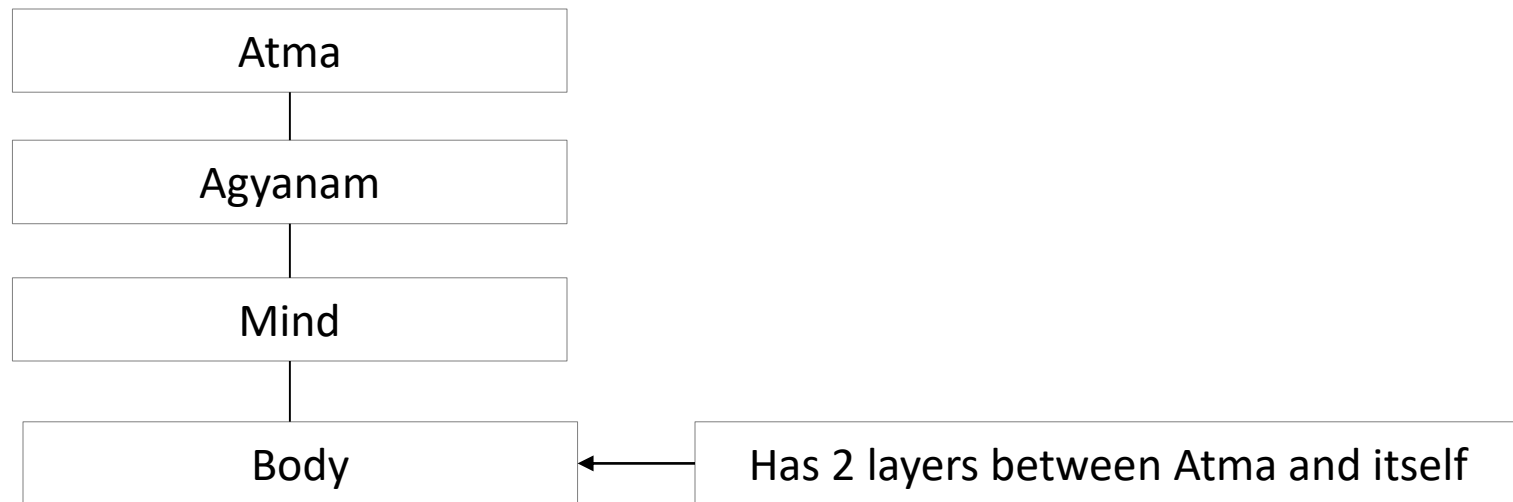
न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter). [II – II – 15]

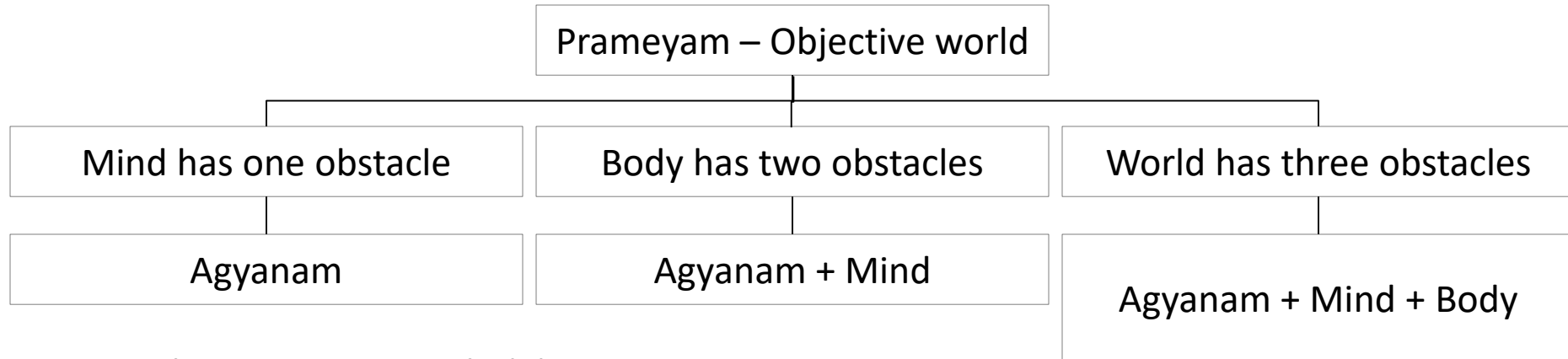
- Every Jada Vastu is distanced by Jadatvam.
- Therefore it requires Chaitanya Vyapti, Chidabhasa Vyapti to reveal its existence.
- **Whatever requires Chidabasa Vyapti is called Prameyam.**

- Object Require Chidabasa, because they have Layer of obstacle called Jadatvam.
- Entire Anatma Prapancha is material entity, has Jadatvam as obstacle requiring Chidabasa Vyapti making it a Prameyam.
- Based on Obstacles, Sureshvaracharya divides universe into 3 categories.
- Body can't borrow consciousness directly.
- Suppose body can borrow consciousness directly, what will be the consequence?
- Death = Mind, Sukshma Shariram leaving the body.
- Body will continue after death, as Chidabasa Vyapti will continue and it will continue to serve the world.
- Body does not have capacity to borrow.

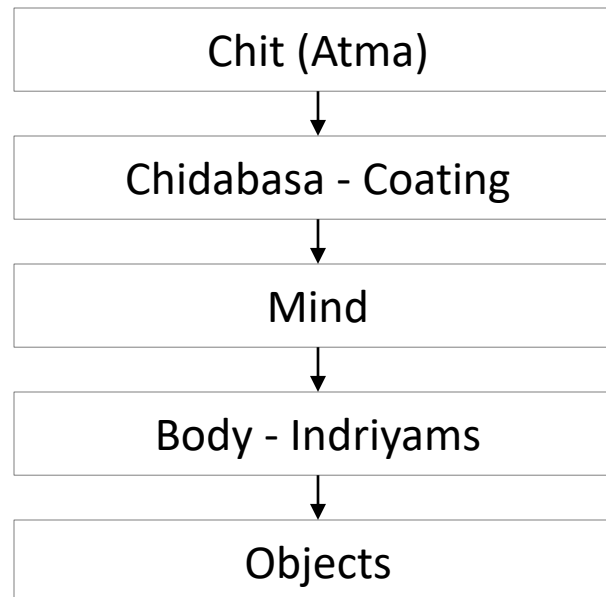


- Through mind alone, body can borrow.
- Body has 2 obstacles – Jadatvam (called Agyanam) and mind.

- Mind has only one obstacle, “Jadatvam”.
- Chaitanyam crosses mind and passes through Body, Sense organs then alone body is sentient.



- Objects – Require Chidabasa Vyapti.
- Can’t borrow Chidabasa directly.
- How Chidabasa goes to world of Objects?



- If Chidabasa pervades only mind, we will be in Swapna Avastha always.
- When Chidabasa enters body, all Golakams active, then Indriyams active, operational, Chidabasa goes out to the world of objects.
- For each individual mind, Chidabasa with world of objects is different, as per his Karma Phalam.

Dakshinamurthi Stotram :

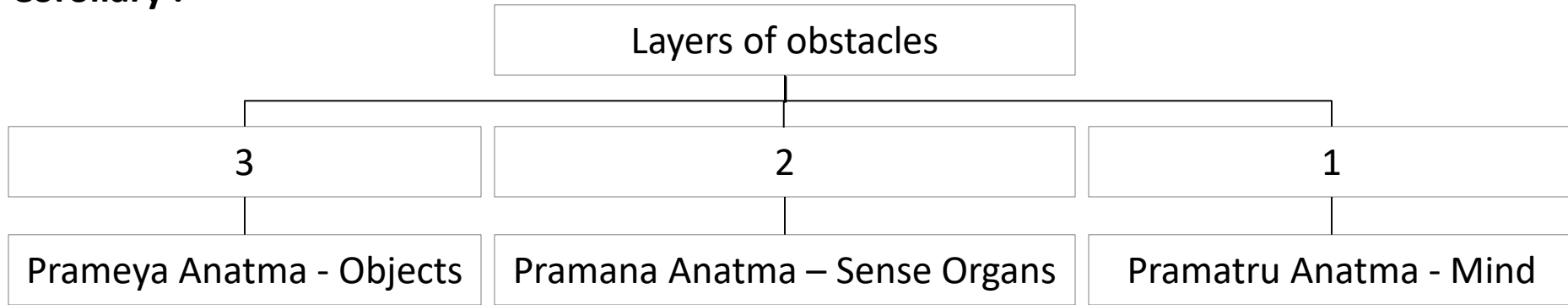
नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaraṃ
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Atma has to cross Jadatvam, Karana Shariram, ignorance, Maya, (1st) obstacle, then mind (2nd), and then body (3rd) for Prameyam to function.
- External world has 3 layers, intermediary obstacles.
- Common to all 3 is Jadatvam all 3 are Prameyam, objects.

Corollary :



- Common to all 3 is, they are all Jadam, Anatma requiring Chidabasa Vyapti.
- If Chidabasa does not pervade mind, Pramata knower disappears.
- Consciousness + Mind = Pramata (Knower)
- If Chidabasa doesn't pervade body, sense organs become nonoperational.
- If Chidabasa does not pervade external world, Prameyam becomes non-operational.
- In Sushupti – Pramata, Pramana, Prameyam, absent.
- Prameyam is one that which requires Abhasa Vyapti.
- When Chidabasa pervades, it becomes a particular experience then Prameyam is revealed.
- Atma does not come under Prameyam category because it does not require Chidabasa Vyapti to reveal its existence.
- Atma Does not require Chidabasa Vyapti because it is free from all layers of obstacles, Upadhis.
- Fundamental obstacle Jadatvam, inertia is not there in Atma.

- Atma is of the Nature of Consciousness.
- Why Chit will require Chidabhasa for revealing its existence?
- Tasmāt Atma Aprameyam.

e) Amee Buddhi Deha Ghatadaya :

- Introduced in this Sloka
- Buddhi = Pramata, Jadatvam – Obstacle one layer.
- Deha – Jadatvam + Buddhi – 2 Layers obstacle.
- World – Jadatvam, Buddhi, Body, 3 layers obstacle.

f) Vyaviddhi Yante :

- These are instructed.

g) Atmavat :

- I being Atma, of the nature of Chaitanyam, does not have Jadatva Pratibandhaka.
- Even if somebody scolds, you are Jadam, I, Atma being, am the nature of Chaitanyam, am not affected, I am the subject, words heard are objects.

1st Capsule :

- I am of the nature of eternal all pervading consciousness.

h) Question : Kena Vyavadhanam Mamagapi?

- What layer of obstacle is there for me Atma?

i) Atmanam Vyadhanam Syat :

- Can Atma be separated, obstructed from Consciousness?
- With what layer of obstacle can Atma be hidden from Consciousness? Separated from Consciousness?
- Therefore, Atma is Aprameyam.

Vishnu Sahasranamam :

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।

विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ ६ ॥

aprameyo hr̥ṣīkeśaḥ padmanābho'maraprabhuḥ ।

viśvakarmā manustvaṣṭā sthaviṣṭhaḥ sthaviro dhruvaḥ ॥ 6 ॥

[46] Aprameyo: One who is not measurable or understandable by any of the accepted means of knowledge like sense, perception, inference etc. [47] Hrishikesah: The master of the senses or He under whose control the senses subsist. [48] Padma-nabho: He in whose navel (nabhi) the lotus (padma), the source of the universe, stands. [49] Amara-prabhuḥ: The master of Amaras or the deathless ones, i.e. the Devas. [50] Visvakarma: He whose Karma (work) has resulted in all that exists (Vishvam) or He whose power of creation is unique and wonderful. [51] Manu: He who thinks. [52] Stvashta: He who makes all beings shrunken (Tanukarana) at the time of cosmic dissolution. [53] Sthavishtah: He who excels in everything in bulk or substantiality. [54] Sthaviro-dhruva- h: Eternal One, being the most ancient. It is taken as a single phrase, the name along with its qualification. [Verse 6]

Lalitha Sahasranamam :

शिवप्रिया शिवपरा शिष्टेष्टा शिष्टपूजिता ।

अप्रमेया स्वप्रकाशा मनोवाचामगोचरा ॥ ८९ ॥

shivapriya shivapara shishteshta shishtapujita ।

aprameya svaprakasha manovachama gochara ॥ 89 ॥

Shivapriya : Who is the beloved of Shiva.
Shivapara : Who is solely devoted to Shiva.
Shishteshta : Who is dear to the righteous.
Shishtapujita : Who is adored by the righteous.
Aprameya : Who is the infinite that is immeasurable.
Svaprakasha : Who is self - illumined.
Manovachama gochara : Who is beyond the range of mind and speech.

- Gender is Upadhi Drishtya not Svarupa Drishtya.

Corollary Question :

- If Atma is Aprameya, not revealed through any particular experience, How do you prove existence of Atma?

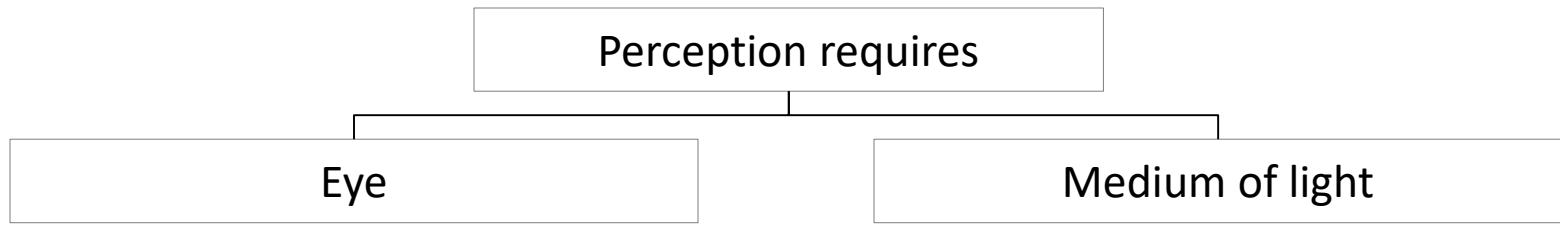
Very Important :

Answer :

- Even though Atma is not revealed through any particular experience, Atma is always experienced in and through all particular experiences.
- **Always ever evident Atma Chaitanyam, awareness principle in the light from which 5 sense objects are perceived.**
- All particular experiences are possible only in the medium of Consciousness.

Example :

- All objects are perceived in medium of light.



- In which particular perception is light revealed?
- In every particular perception, light is evident.
- While focusing on objects, we ignore light.
- Atma not experienced in particular event.
- **What is experienced in Particular event is Prameyam.**
- Atma experienced throughout life, in and thru all experiences.

Keno Upanishad :

प्रतिबोधविदितं मतम्
अमृतत्वं हि विन्दते।
आत्मना विन्दते वीर्यं
विद्यया विन्दतेऽमृतम्॥४॥

*Pratibodha-viditam matam
amrtatvam hi vindate.
Ātmanā vindate vīryam
vidyayā vindate'mṛtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- Why should you struggle to experience Atma?
- **Atma experience is unavoidable for you.**

- You can't avoid sunlight while experiencing the world.
- Atma Aprameyatva api Svaprakasha bavati.

Shankara Says :

- **If there is one experience you do not need to work for is Atma Anubava, its freely given to you.**
- Atma is called Svaprakasha Svata Siddha.
- Mental attributes, Sadhana Chatustaya Sampatti not there, how can I claim liberation?
- Saying, I do not have Sadhana Chatustaya Sampatti, is perpetuating blunder.
- Attributes of mind Jadam, both Bava and Abava of Adhikaritam, attribute of Anatma, I superimpose on Atma.
- Complain how to come to Binary format.
- **Drop all Anatma Dharmas, claim you are free Atma right now.**
- Anatma improvement hobby not connected to liberation.
- Sharira Dvayam can improve for Loka Sangraha, can't complain, for family.
- We superimpose Sthula, Sukshma, Sharira Dharmas on Atma and suffer.
- Attending class and say "I am" without adding anything else.
- If you add, you are not revealing glory, but proud proclamation of ignorance.

Example :

- I am Double – M.A. → Because Every body calls me Mama.

- Siddah Deha Aham Ismat Vyushmat Dharma Vartate.
- Vyashmat Dharma – Negation of Anatma Dharma.
- **Vedanta – not for Atma Anubava, but to clean Anatma intellectually.**
- Brain washing process.
- Say – every attribute belongs to Anatma – Who am I?
- Nirguna, Nitya, Chaitanyam.
- Other attributes superimposed on me for my entertainment.
- Use them, but never allow them as basis for Judging myself.
- Self worth doesn't depend on qualities, condition of Sharira Trayam, family, business, not for self Judgement.
- What is Vedanta for? Negate Anatma Guna Dharma, Adhyasa Nivrittyartham.
- Vedanta Vichara – Corollary note.

Manag Api – Alpam Api :

- Smallest layer of obstruction is not there for Atma w.r.t. consciousness.

Verse 99 – Introduction :

स्वयम् अनवगमात्मकत्वाद् अनवगात्मकत्वं
च मोहमात्रोपादानत्वात् ।

*svayam anavagamātmakatvād anavagamātmakatvaṃ
ca moha-mātropādānatvāt*

[The intellect and other objects are such] because they are insentient and they are insentient, because they are caused by ignorance alone. [Introduction – Chapter 2 – Verse 99]

- Anatma Prapancha is Prameyam because it has Jadyam obstacle.
- Why do they have Jadyam obstacle?

• **Why is matter, matter?**

- Matter, why it does have Jadyam, layer of obstacle, requiring Chidabasa Vyapti to reveal its existence?
- Because entire Prameya Prapancha, Jadya Prapancha is born out of Agyanam.
- Agyanam = Jnana Virodhi.
- Agyanam = Negation of Jnanam.

• **Opposite of Jnanam = Achetanatvam, Jadatvam.**

- Agyanam means opposed to Jnanam.
- Jnanam = Chetanam.
- Aprameyam = Achetanam, Jnana Virodhi, opposite to Jnanam.
- How do you know?

- A – indicates that.
- Nonluminous, object is nonrevealing object.
- **Ajnanam = Non-luminous, non revealing.**
- **Agyanam is Karanam.**
- Agyanam can never be of Nature of Chaitanyam.
- What is nature of Chetanam = Jnanam, Satyam, Jnanam, Anantham, timeless, spaceless, consciousness, independently existing, limitless, no world, no objects.
- Anatma Jadatvam is superimposed on Atma.
- Ajnanam not of nature of Chaitanyam, Jnanam.
- Ajnanam = Jada Svarupam.
- Entire Anatma Prapancha is Bahya Prapancha w.r.t. Atma is product of Agyanam.
- Karana Agyanasya Jadatvat, Karya Prameya Prapanchasyapi Jadatvam.

Karanam	Karyam
<ul style="list-style-type: none"> - Agyanam, Ignorance, Maya, Sushupti Avastha, Karana Shariram, Tamas. - Jadam - Achetanam 	<ul style="list-style-type: none"> - Jagat of 5 elements. - Jadam.

- All in Jada Svarupa, because nature of Jada Svarupa = Ajnam.

- Ajnanam = Jada Svarupam.
- Prameya Prapancha is born out of Agyanam.
- Therefore, Karanam.
- Karanasya Jadatvat, Karyasapi Jadatvam.
- Karya – Karana Yapi – Samana Svarupa.

Cause	Effect
Gold	Ring
Agyanam	Jagat

- Nature of Gold
- Nature of Ignorance

Answer of Sureshvaracharya :

- **Prameya Prapancha born out of Agyanam.**
- **Agyanam = Jadam.**
- **Therefore Prameya Prapancha = Jadam.**
- **They require Chidabasa Vyapti.**

Sloka Meaning :

a) Svayam Anavagatmatvat :

- Because they are of nature of Agyanam, nature of Chetanam.
- Connected to previous sloka 98.
- Svayam Anavagatmatvat Vyavadhiyate.

b) Next Question :

- How you say world is Agyana Svarupam?

Anavagatmakatvam Cha :

- Agyana Svarupam of world.
- Jada Svarupam of the world.
- Moha Matra – Upadanatvat.
- Because Agyanam is cause of entire Prapancha, Upadana, material cause.
- Moha Matra = Agyanam, mere ignorance is cause of entire Prapancha.
- Agyanam is also Jadam.
- Prapancha also Jadam.

Karanam	Karyam
- Jadam	- Entire Anatma, Jadam 4 factors.

- **Karya – Karana Vilakshana.**
- **Atma alone Chetanam which lends Chidabasa to Anatma Prapancha.**
- Why you say world is born of ignorance?
- If world is not born of Agyanam, Ignorance, it would be have been real.

Atma	World / Anatma
Real	Real

- Upanishad wouldn't have negated universe.
- Upanishads consistently, systematically in several places, not casual stray statement, but Tatparyam – teaching negates world.

Brihadaranyaka Upanishad :

- 4 places Neti Neti.

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.
[Verse 23 and 24]

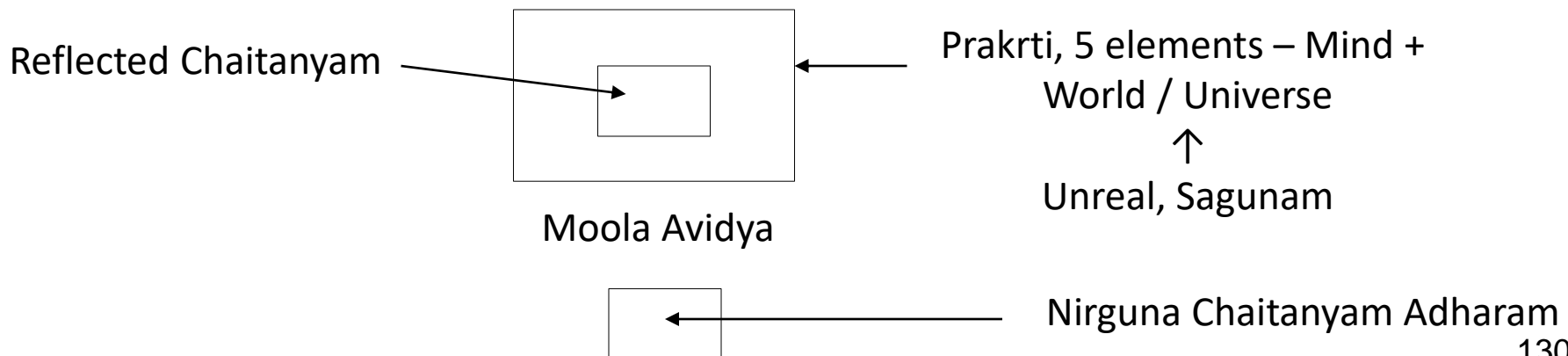
- No Punyam, no Papam...
- Upanishad never negates Atma.
- Yatu Baditam Tatu Mithya. Therefore, world must be born out of Agyanam, Moola Avidya, Atma Agyanam, my real nature only.
- World is Agyana Karyam.
- Agyanam = Jadam. Therefore world is Jadam, insentient.

- Atma = Sentient, Chaitanyam, Awareness, consciousness, alone is, is the real truth of the universe.
- World and mind require Chidabasa Vyapti.
- Atma is unlike all of the Anatma – world and mind which are both matter principle.

Revision :

- These are profound verses of Naishkarmya Siddhi explaining deeper Aspects of Vedanta Vichara, Sureshvaracharya points out.
- Anatma Prapancha is product of ignorance, Agyana Karyam.

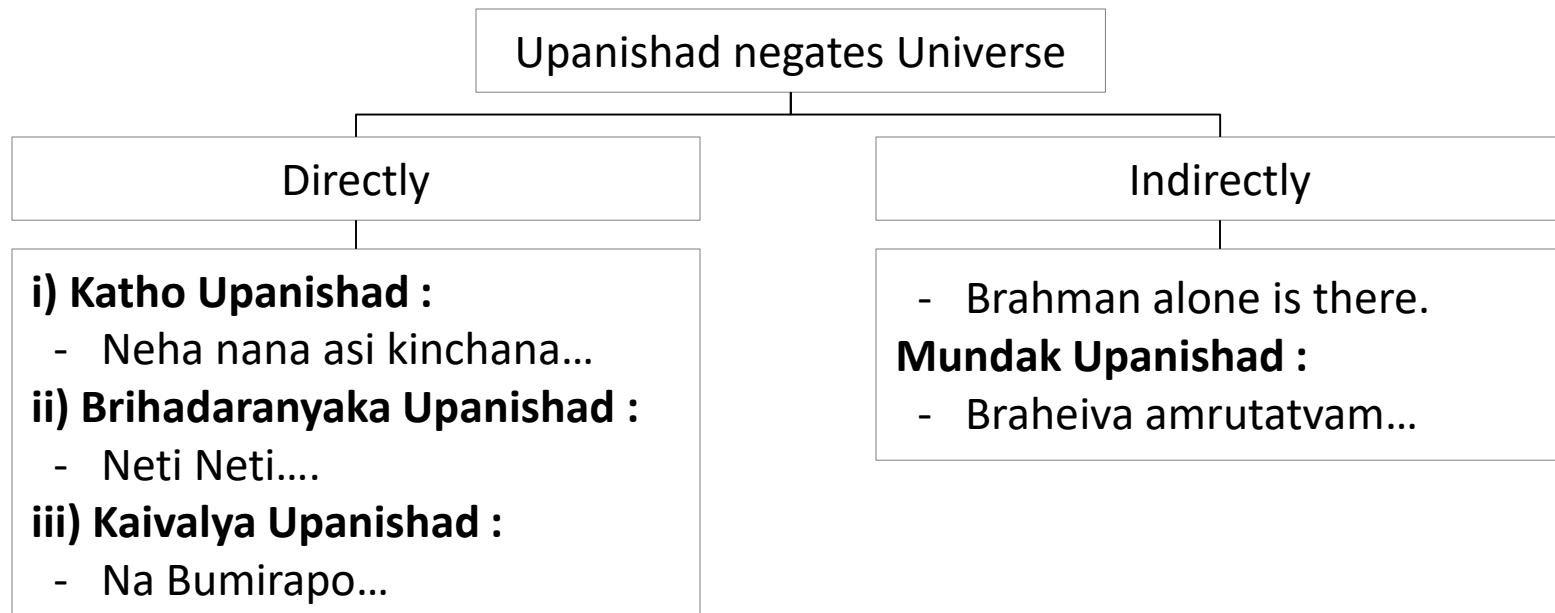
Atma	Anatma
<ul style="list-style-type: none"> - Jnanam - Sentiency, consciousness. - Self awared, independent. 	<ul style="list-style-type: none"> - Ajnanam, insentient, Jadam, no self awareness. - Dependent, requires chid Abasa. - World is Sagunam. - Mirror in which I see my original face, Nirguna Tatvam.



- For Agyana Karyam, Sureshvaracharya uses word Moha Matra Upadanam.

Atma Chaitanyam Agyanam	Effect / Product
<ul style="list-style-type: none"> - Cause - Gold 	<ul style="list-style-type: none"> - World, mind, 5 elements, Prakrti. - Ring, Bangle - Also has awareness as Abhasa in its appearance. - Appearance is a misconception, not a fact.

- What is proof, basis for such a bold statement by Sureshvaracharya?
- Sugriva challenged walli only with backing of Rama.
- Entire Anatma Prapancha is product of ignorance, misconception, not a fact.
- Rama support for Sureshvaracharya is Upanishad Pramana Vakyam.



Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Brihadaranayaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर
इतरंजिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवदति,
तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं
स्पृशति, तदितर इतरं विजानाति ; यत्र त्वस्य सर्वमात्मैवा-
भूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं
रसयेत्, तत्केन कमभिवदेत्, तत्केन कं शृणुयात्, तत्केन
कं मन्वीत्, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात् ?
येनेदं सर्वं विजानाति तं केन विजानीयात् ? स एष नेति
नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो
न हि सज्जते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावदरे
खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara itaram paśyati, taditara
itaramjighrati, taditara itaram rasayate, taditara itaramabhivadati,
taditara itaram śṛṇoti, taditara itaram manute, taditara itaram
sprśati, taditara itaram vijānāti; yatra tvasya sarvamātmaivā-
bhūt, tatkena kaṁ paśyet, tatkena kaṁ jighret, tatkena kaṁ
rasayet, tatkena kamabhivadet, tatkena kaṁ śṛṇuyāt, tatkena
kaṁ manvīta tatkena kaṁ sprśet, tatkena kaṁ vijānīyāt?
yenedaṁ sarvaṁ vijānāti taṁ kena vijānīyāt? sa eṣa neti
netyātmā, agrhyo na hi grhyate, asīryo na hi śīryate, asaṅgo
na hi sajyate, asito na vyathate, na riṣyati; vijñātāramare
kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare
khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
 एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
 समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

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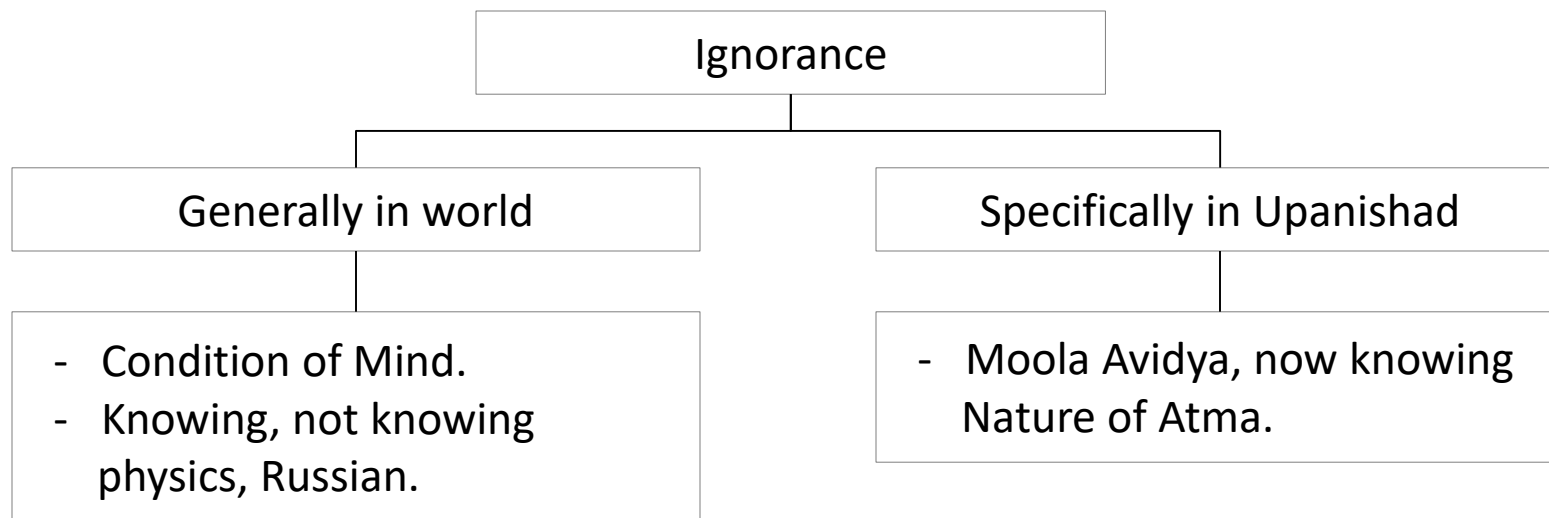
Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Atma alone is there, Anatma really not there.
- World is a product of ignorance.



- When Upanishad say world is product of ignorance, many think world is product, projection of mind like Rope Snake is projection of Mind.
- Where is ignorance? In the mind.
- Ignorance projection misunderstood as mental projection.
- Projection of ignorance is projection of mind is misconception not Vedanta.

I) In Vedanta, mind is Anatma, product of ignorance.

- Universe, including mind is product of ignorance.
- Upanishad uses Adjective – Moola Avidya.
- Mind + Universe project of projecting ignorance, cause is called Moola Avidya.
- Non-apprehension of Atma – leads to misapprehension, of projecting world + mind.
- **World + Mind :**
 - Nonfactual.
 - Misconception, Agyana Karyam, Moola Avidya Karyam.
- Understand profound concept, world not mental projection.
- World and mind are products of Agyanam.
- When Sruti negates world, it negates world also.

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
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samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.
[Verse 23 and 24]

- World alongwith mind negated.

• **Anatma = Agyana Karyam**

II) Agyanam is different from Brahman, Atma, it is Jada Svarupam

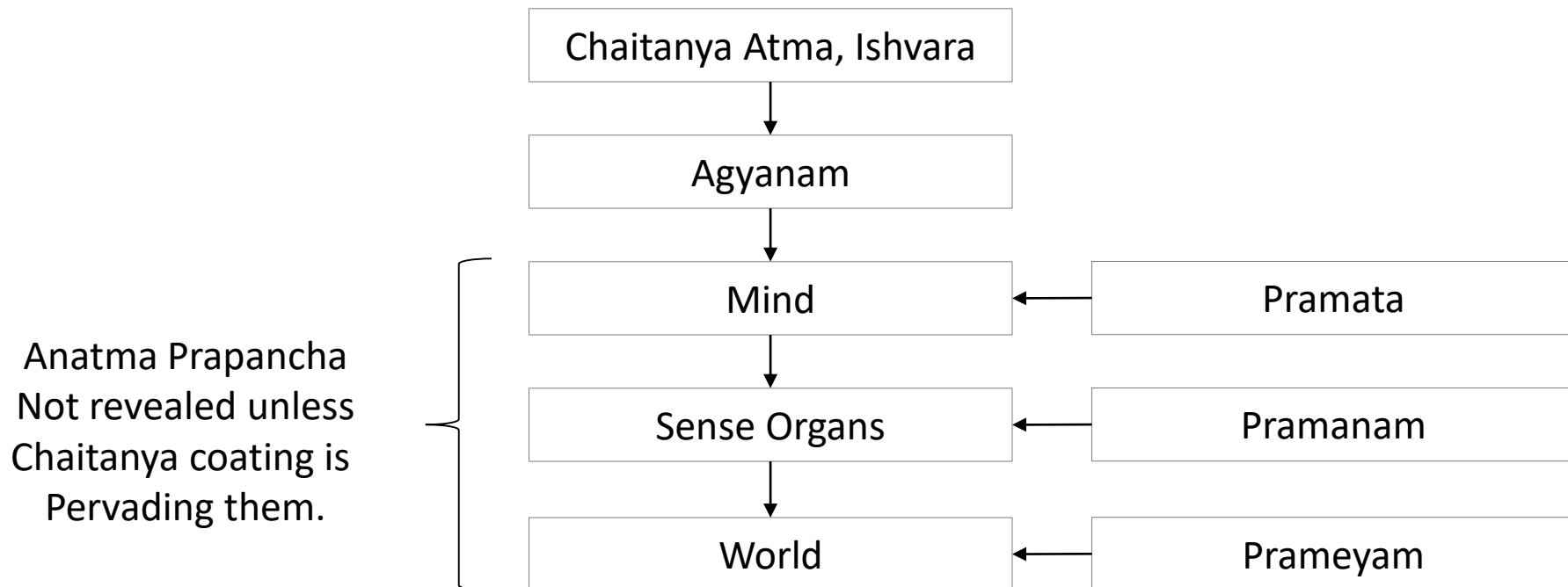
Brahman	Agyanam
<ul style="list-style-type: none"> - Jnana Svarupatvat - Chetanam 	<ul style="list-style-type: none"> - Different, Achetanam - Jnana Viruddham - Opposed to Brahman - Agyanam = Jada Svarupam

- Therefore several ideas tied up, stitch properly.

III) Corollary :

- Anatma – Product of Ajnanam, Ajnanam = Jadam.
- Therefore Anatma being product of Jada Agyanam is also Jadam.
- Entire Anatma requires Chaitanya Sambanda to reveal its existence.
- Nonluminous object require connection with light to reveal its existence.
- Perceive sense objects through Pramanam, sense organs.
- Prapancha gets Chaitanya Sambandha.
- It has tertiary coating of Chidabasa.

Brahman	Agyanam (Karanam)
<ul style="list-style-type: none"> - Jnana Svarupam - Paramartikam - Chetana Svarupam - Atma, Aprameyam, Jnana Svarupatvat. - Luminous 	<ul style="list-style-type: none"> - Achetana Svarupam - Jada Svarupam - Anatma - Body, mind, world (Agyana Karyam) - Therefore Body, mind, world, Jadam. - Therefore Prameyam, Jadatvat. - Agyana Karyam → Jadam → Prameyam - Nonluminous



Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter). [II – II – 15]

- Tasya Bhasa – Mama Atma Bhasa, because of my light, Pramata mind, Pramana sense organs, Prameya – Universe, all reveal their existence.
- All depend on me Atma Chaitanyam.
- I am not ordinary person.

Example :

- Anjaneer – also had to be told about his glory.
- I am the Atma because of me alone, Pramatra, Pramana, Prameyam reveal their existence.
- This is important topic in verse 99.

Verse 99 :

प्रमाणमन्तरेणैषां बुद्ध्यादीनां असिद्धता ।
अनुभूति-फलार्थित्वाद् आत्मा ज्ञः किमपेक्षते ॥ ९९ ॥

*pramāṇam antareṇaiṣāṃ buddhy-ādinām asiddhatā
anubhūti-phalārthitvād ātmā jñāḥ kim apekṣate*

These objects such as the intellect can never be established without pramana, because they require the help of knowledge. But what does the Self which is self-luminous require [for its illumination]? [Chapter 2 – Verse 99]

a) Esham Buddhya Dhinam :

- All these Anatma components like Buddhi (Pramata), Sense organs (Adhi), world (Prameyam).
- Esham – all these Anatma components.

b) Asiddhata Antarena :

- They can't prove their existence.
- Existence is unrevealed, unproved without Pramanam.
- Buddhi generates Chidabhasa, lends to sense organs.
- Aprameyam – Chit (Awarer – Revealer)

↓ Lends Chidabasa

Buddhi

↓ Lends Chidabasa and it is revealed object of Chaitanyam.

5 Sense Organs – Generates Ghatakara Vritti, revealed object of Buddhi.

↓

Universe of Objects

↓

Prameyam

- Ghata thought pervades Ghata Object and alongwith thought Chidabasa also pervades.

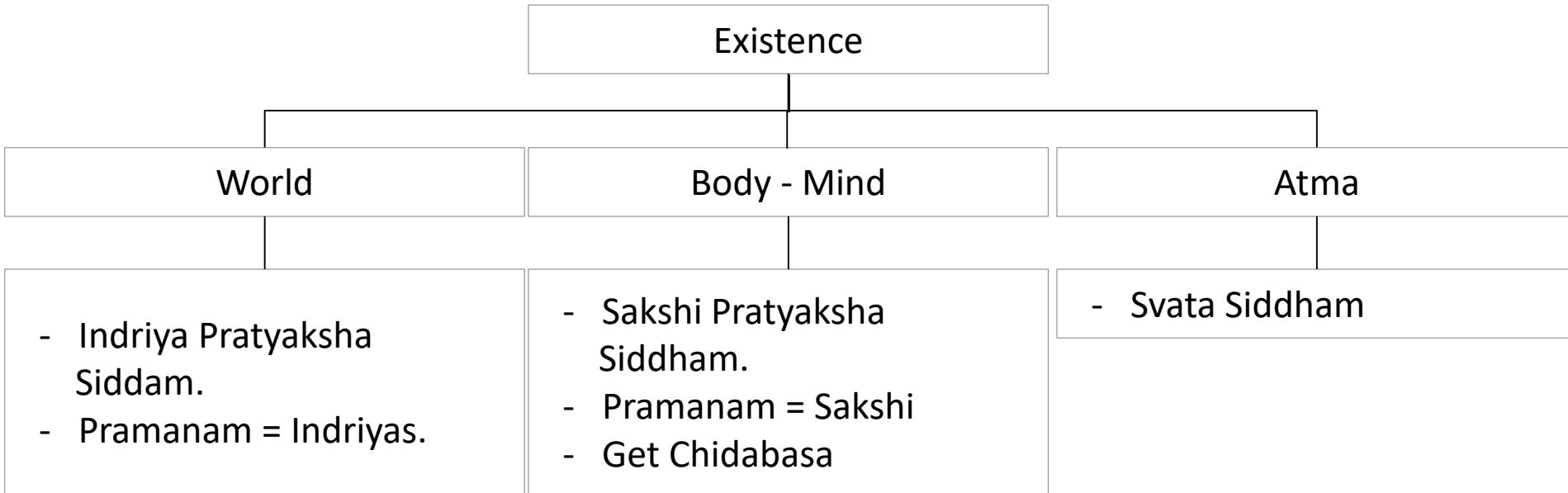
- When Chidabasa pervades, pot becomes known.
- All Vritti Vyapti becomes Phala Vyapti.
- Without coating of Chidabasa in Buddhi, Sense Organs and world, Anatma is never revealed.
- Unless sunlight pervades I can't see the world.
- I use Chakshur Indriyam and then Chidabasa gets coated over Rupa Vritti, with Srotra Indriya, coating on Shabda Prapancha.
- Each Sense Organ generates relevant Chidabasa.
- Relevant Chidabasa gets coated over Shabda, Sparsha, Rupa, Rasa, Gandha Prapancha.
- Chidabasa coating reveals the world.

c) Pramanam Antarena :

Question :

- Sense Organs, Indriyas are required for Chidabasa quoting upon Shabda, Sparsha, Rupa, Rasa, Gandha to reveal their existence.
- World is called Indriya Pratyaksha Siddham.
- In case of Body and mind, Sense Organs are not required to generate or develop quoting of Chidabasa.
- Even when Sense Organs are not functioning, getting Chidabasa, as in sleep, Body, Mind will be able to get Chidabasa from Sakshi.

- Sense Organs intervention required only w.r.t. external world.
- Body, Mind get Chidabasa directly from Sakshi.
- Therefore Body and Mind called Sakshi Pratyaksha Siddham.



- Pramana Antarena means indriya or Sakshi Pratyaksha Antarena.
- Without Chidabasa pervasion Body, Mind, world not revealed.

• **Anatmas revelation of existence requires coating of Chidabasa.**

- Why do they require Pramanam?
- Anubhuti Phalam Siddatvat.
- Require pervasion of Chidabasa, called Phala Vyapti.

d) Anubhuti Phalam = Chaitanya Phalam Phalavyapti.

- Why Anatma requires spread of consciousness upon them to be revealed?
Because they are Prameyam.
- Why Anatma is Prameyam?
Because they are Jadam.
- Why Jadam?
Agyana Karyam.
- Why Agyana Karyam?
Because they are Sruti Badyam, negated by Sruti.
- Very very beautiful development, Anubhuti Phala Sidhyatvat.

What about Atma?

- Atma does not have any problem.
- Not Agyana Karyam, not Jadam, does not require Chidabhasa pervasion, Indriya or Sakshi Pratyaksham.
- Atma is self revealed.
- It is not in any particular experience, but in and thru all Particular experiences.
- Atma pervaded as Aham, Aham, Aham.

Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- Atma is called Svata Siddah, whereas Anatma is Anubhuti Phala Siddatvat.

e) Atma Jneyaha :

- Opposite of Jadam is Chetanam.
- Atma is self evident consciousness.
- Jneya means Chaitanya Svarupaha Atma.

f) Kim Apekshiyate :

- Does not require Pramnam or Prameyam to reveal it because Pramanams and Prameyams are revealed by Atma.
- I Sakshi am beyond Triputi, I am illuminator of Triputi.

- What Pramanam is required for that Atma?
- If I want to experience that Atma in meditation in Nirvikalpaka Samadhi – it is wrong expectation.
- Guru can't do anything.
- Atma does not require special experience.
- Its my natural state of being.

Verse 100 – Introduction :

वक्ष्यमाण-इतरेतराध्यास-सिद्धयर्थम्
उक्त-व्यतिरेकानुवादः ।

*vakṣyamāṇetaretarādhyāsa-siddhyartham
ukta-vyatirekānuvādaḥ*

The difference [between the Self and not-Self] stated earlier is repeated with a view to establish the false identification of the one with the other, which will be stated in the sequel.
[Introduction – Chapter 2 – Verse 100]

- For our grand goal, consolidate what has been seen so far.

Anatma :

I) Pramata :

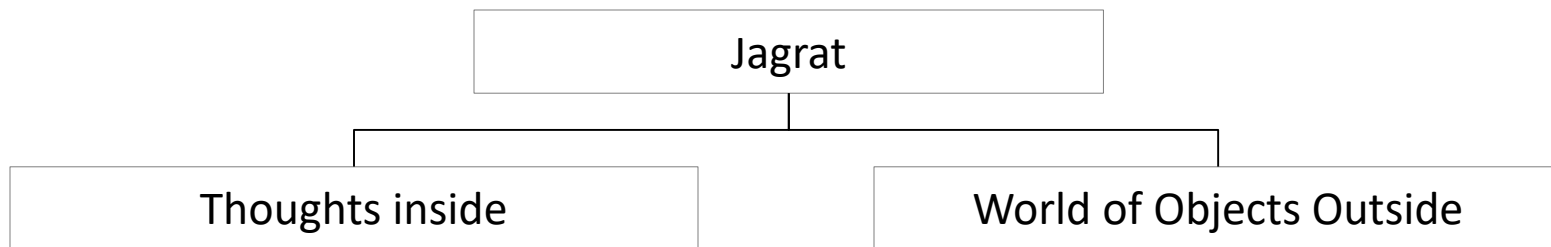
- Name of mind which has borrowed Chidabasa (Reflected Consciousness) to reveals its existence.

II) Pramanam :

- Sense organs – which has borrowed Consciousness to reveal its existence.

III) Prameyam :

- Which is world which borrows Chidabasa to reveal its existence.
- Pramata, Pramanam, Prameyam all 3 are Anatma.
- Also called as Triputi.
- All thoughts are experienced and objects of thoughts are Anatma.



- You can't experience world without thought.
- Can't have thought without corresponding object.
- Triputi can be reduced to two – thought – object, both Anatma.
- Sakshi does not take a Brush and goes on painting.
- Sanidhya Matrena...

Keno Upanishad :

केनेषितं पतति प्रेषितं मनः
केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति
चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

*Keneṣitarṁ patati preṣitarṁ manaḥ
kena prāṇaḥ prathamah praiti yuktaḥ
keneṣitāṁ vācamimāṁ vadanti
cakṣuḥ śrotraṁ ka u Devo yunakti*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [I – 1]

- I am neither thought or object consolidation, continues further.

a) Itarena Adhyasa Sidhyartham :

- To reveal superimposition of Anatma.

- Mental mixing up, Iteretara, Adhyasam of Atma – Anatma.
- Vakhyamana – which is going to be said later as preparation for Anyonya Adhyasa Siddhyartham (to Teach, consolidate).

b) Uktva – Vyatirekam :

- Distinction between Atma and Anatma which has been discussed already is being restated to talk about mixing of Atma – Anatma Vyatireka Anuvada.

Verse 100 :

घटबुद्धेर्घटाच्चात्माद् द्रष्टुर्यद्वद्विभिन्नता ।
अहंबुद्धेरहंगम्याद् दुःखिनश्च तथा दृशेः ॥ १०० ॥

*ghaṭa-buddher ghaṭāc cārthād draṣṭur yad-vad vibhinnatā
aham-buddher aham-gamyād duḥkhinaś ca tathā dṛśeḥ*

Just as the seer [of a pot] is different from the pot as well as pot-cognition, even so knowledge is different from the sufferer, which is the object signified by the "I", and the "I"-cognition.
[Chapter 2 – Verse 100]

- I – Atma am different from Anatma which consists of thought and relevant object.

Thought	Objects
Internal World	Outer World

- Both worlds are coexisting simultaneously, both rise during Jagrat and dissolve in Sushupti Avastha.

धिया सहोदेति धियास्तमेति
लोकस्ततो धी-प्रविभास्य एषः ।
धी-लोक-जन्म-क्षय-धाम-पूर्ण
सद्वस्तु जन्म-क्षय-शून्यमेकम् ॥ ९ ॥

*dhiyā sahodeti dhiyāstam-eti
lokas-tato dhī-pravibhāsyā eṣaḥ,
dhī-loka-janma-kṣaya-dhāma-pūrṇam
sad-vastu janma-kṣaya-śūnyam-ekam. (9)*

This world arises and sets with the "I" thought. Therefore this world is illumined by the "I" thought. The Reality is the abode of the birth and death of the "I" thought and the world. It is One, complete and without birth and decay. [Verse 9]

a) What is Anvaya Siddhi has to be different than Vyatireka.

- Ghata Buddhi, Ghata Artha, from both of them Drashtuhu Vibinnata.
- The Sakshi Chaitanyam who is bestowing, giving, coating of Chidabhasa to the thought – Pramanam and object Prameyam must be different.
- I – Sakshi give coating of Chidabasa and reveal.
- Drashtuhu is Atma Sakshi.
- Vibinnata = Different, distinct.
- Even thought distinct, experientially can't separate thought and consciousness (like light and objects).
- I can't scrape Chidabasa coating and show object and consciousness separately.

- Thought and objects are physically inseparable, can be separated intellectually.
- Apply 5 principles of consciousness to thoughts.
 - I) Consciousness not part, property, product of a thought.
 - II) Pervades every thought, is distinct from every thought.
 - III) Not limited by boundaries of thought.
 - IV) Continues after thoughts dissolve.
 - V) Continuing consciousness I am.

b) Vibhinnata :

- Distinction.

c) Drashtuhu :

- Sambanda Sashti.

d) Vibhinnata iti Aneka Sambandaha :

- Pot thought and pot object are distinct.
- I thought obtaining in Jagrat Avastha – 1st Person singular, dissolves in Sushupti.
- I thought should have corresponding object which is body, mind complex, Anatma, revealed by I thought.

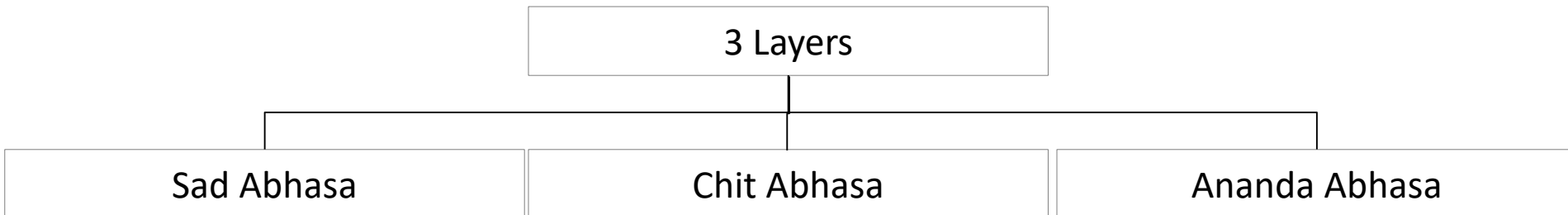
e) Aham Buddhi :

- I – thought, Aham Gamyaha, object of I – thought as understood by ordinary person in Jagrat when he uses I.

- He does not use it for coating of consciousness, he is not Jnani.
- I – thought = Body / Mind complex Aham Gamyā = Sharira Trayam.
- What type of Sharira Trayam?

f) Dukhi Nashcha :

- Mind with embodiment sorrow.
- How do I experience Ananda in Mind?
- Just as Chidabasa is coated over mind.
- Experiential pleasures also is Ananda Abhasa coating on mind like Chidabhasa.
- Mental pleasures does not belong to Mind.
- I – Ananda Sakshi give Ananda Abhasa coating.
- I – eat something, food does not give Ananda.
- I Sakshi am giving Ananda coating.
- Whole world gets 3 layers of coating.



- 3 coatings come from me.

Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

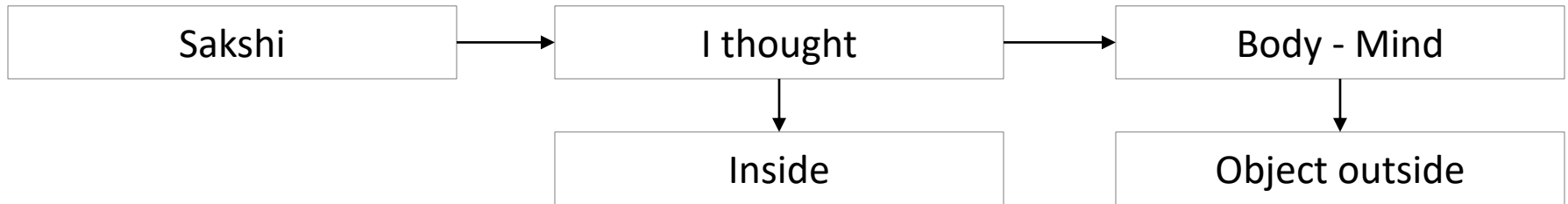
- I am Sat Chit Ananda Rupaha – Sakshi Atma.
- Why can't you claim this Atma, Sureshvaracharya pleading us.

g) Aham Buddehe Aham Gamayaha Dukhinashcha :

- From I thought and Body / Mind Complex.

h) Drishehe Vibinnata :

- I Chaitanyam am distinct.
- Atma – Sakshi different from I thought and I object – Body complex.



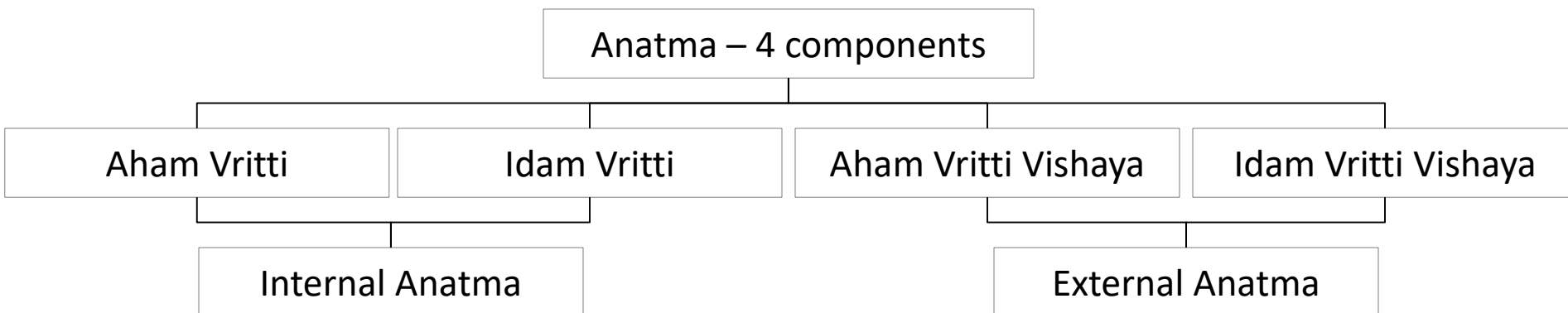
Verse 101 – Introduction :

एवमेतयोः अत्मानात्मनोः स्वतः परतः सिद्धयोः
लौकिक-रज्जु-सर्पाध्यारोपवत् अविद्योपाश्रयः
एव इतरेतराध्यारोपः इत्येतदाह ।

*evam etayor ātmānātmanoh svataḥ parataḥ siddhayor
laukika-rajju-sarpādhyāropa-vad avidyopāśraya
evetaretarādhyāropa ity etad āha*

Thus, the following is said with a view to show how, owing to avidya, there is mutual superimposition between the Self which is self-established and the not-Self which is established by another, in the same way as there is mutual superimposition between the empirical rope and snake. [Introduction – Chapter 2 – Verse 101]

Consolidation :



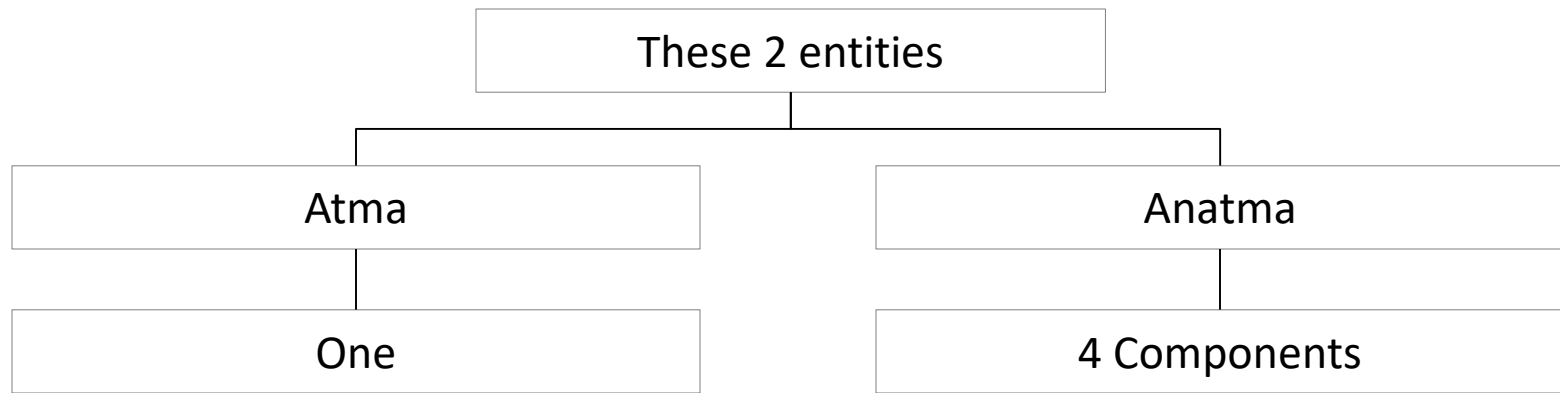
- 4 together = Anatma.
- Who am I?
- I am different from all 4.
- I give coating of Chidabhasa for all 4.

a) Evam :

- In this manner.

b) Etayo :

- Atma – Anatmanahayoho.



c) Svataha Paratat Siddhayoho :

- Coating means, only when it has Chaitanya Sambanda it gets revealed.

4 Anatma Components :

- Get revealed by Chaitanya Sambanda.
- Chaitanya Sambandha can come primarily through mind, secondarily through sense organs and tertiarily through world.
- Because Sambandha is required its called Pramana Siddham Paratasiddham.

Atma	Anatma
<ul style="list-style-type: none"> - Svata Siddham - Pure Sat, Chit, Ananda Svarupa. 	<ul style="list-style-type: none"> - Paratasiddham - Needs Sambandha with Chidabasa to reveal its existence.

- Mix up presented in beginning of Adhyasa Bhashyam in Brahma Sutra.
- Profound concept.
- We take so many Prakarana Granthas to establish this profound topic in Brahma Sutra.

Brahma Sutra – Introduction – Adhyasa Bhashyam

युष्मदस्मत्प्रत्ययगोचरयोः¹ विषयविषयिणोः² तमःप्रकाशवद्विरुद्धस्वभावयोः
 इतरेतरभावानुपपत्तौ³ सिद्ध्यायां,⁴ तद्धर्माणामपि सुतराम् इतरेतरभावानुपपत्तिः —
 इत्यतः⁵ अस्मत्प्रत्ययगोचरे विषयिणि⁶ चिदात्मके युष्मत्प्रत्ययगोचरस्य विषयस्य⁷
 तद्धर्माणां च अध्यासः, तद्विपर्ययेण⁸ विषयिणः तद्धर्माणां च विषये अध्यासो मिथ्या
 इति भवितुं युक्तम्⁹।

*yuṣmadasmatpratyayagocarayoḥ viṣayaviṣayiṇoḥ tamahprakāśavadviruddha-
 svabhāvayoh itaretarabhāvānupapattau siddhāyām, taddharmāṇāmapi sutarām
 itaretarabhāvānupapattiḥ — ityataḥ asmatpratyayagocare viṣayiṇi cidātmake
 yuṣmatpratyayagocarasya viṣayasya taddharmāṇāṇaṁ ca adhyāsaḥ, tadviparyayeṇa
 viṣayiṇaḥ taddharmāṇāṇaṁ ca viṣaye adhyāso mithyā iti bhavitum yuktam.*

The contents of the two notions “thou” and “I”, the object and the subject, are by nature opposed to each other like darkness and light. Hence, it is certain that these two cannot be identified mutually, accordingly it is all the more impossible that their respective attributes too are mutually transferred. Due to this reason, it must follow logically that there cannot be any superimposition of the object, the content of “thou”-notion, and the superimposition of its attributes on the subject, the conscious Self, the content of “I”-notion; and conversely by implication, there cannot be logically any superimposition of the subject and its attributes on the object.

- Sureshvaracharya borrows from Shankara.
- Scarping = Sadhana Chatustaya Sampatti, Vidya coating = from Guru.
- Adhyaropa – Mixing up.

d) Itarena Adhyaropa :

- Mutual mix up of Atma – Anatma, Satya – Mithya mix-up – Why this mix up?

e) Avidyo Upashrayaha :

- Moola Avidya – fundamental basic ignorance of Atma Svarupam.

f) Iti Etat Aha :

- For Mutual mixing up of real – unreal like rope – snake.
- Real rope and unreal snake mixed up due to ignorance of real rope.
- Snake is a mental projection not part of example but a wrong extention, misconception.
- World also is a mental projection is a blunder, misconception, drop it.

Example :

- Look for common factor, not uncommon factors.
- World not mental projection.
- World with mind is projection of Moola Avidya.

g) Rajju – Sarpah Adhishtana Sarpaha Eva :

- Like Rope real mixed with unreal snake.
- How mix up takes place?

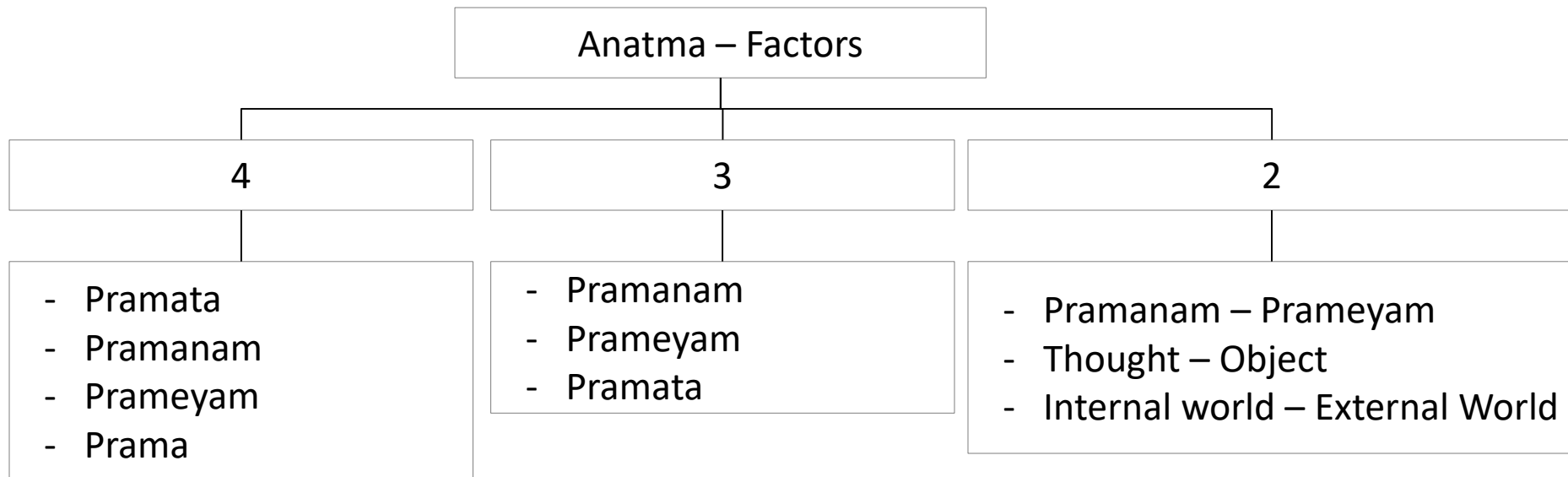
This	Is	Snake
- Refers to rope, real.	- Gives existence to snake, which does not have existence of its own.	- Refers to unreal, product of ignorance, misconception.

- Real and unreal mixed up.
- What is proof?
- He is running, palpitating.

Revision : Verse 101 – Introduction

- After separating Atma – Anatma, now Sureshvaracharya talks about Satya – Anruta Sambandaha very important portion of Vedanta.
- Real – Unreal relationship Adhishtana – Adhyasa – Sambandha.
- Higher – Lower orders of realities.

Real	Unreal
- Sat – Chit – Ananda Atma	- Body – Mind – World Anatma



- Entire Anatma superimposed upon Atma like Sarpah – unreal on Rope – Real.
- Wrong extention : Rope Snake mental projection, world also mental projection.
- World and mind projection is caused by Agyanam of Sat Chit Ananda Atma.
- Primary purpose – To show, they belong to 2 orders of reality.
- Mithya – depends on Satyam.
- World depends on Satchit Atma.
- Anatma is superimposed.

- No beginning in time for Anatma.
- **Example :**
 - Rope – Snake – Arrival of Snake is in time.
- Anatma superimposition not fresh, new arrival at a particular time.
- Don't extend example.
- Anatma is Anaadi.
- Superimposed means Mithya.
- No beginning of Anatma.
- Anatma is Anaadi, Mithya.
- Mithya Anatma been there before beginningless time, in potential form.

Atma	Anatma
Satya Anaadi	Mithya Anaadi

- 2 beginningless things, how Advaitam?

Sruti :

- Only says that there are not 2 Atmas, 2 Satya Vastus.
- Sruti happily accommodates one Satya Vastu and infinite number of Mithya Vastus.
- Does not disturb Advaita Siddhanta.

Advaitin still says :

- There is Anatma which is Anaadi, Satya Vastu only one, Anadi Mithya can be infinite in number – still we are ever in Advaitam.
- Anadi Atma is now in manifest form in form of internal thought Universe and external object universe.
- Before its manifestation, it exists in potential form, called Maya, Prakrti.
- Sureshvaracharya uses Moola Avidya, Agyanam, potential Anatma.
- Why Sureshvaracharya calls its Agyanam?
- When Anatma is so solidly available, tangible, material Universe.

Answer :

- Whatever is negated, falsified by Sruti is called Agyanam.
- By knowledge or Pramanam of Sruti world is negated, not me Atma, Chaitanyam, awareness principle.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Whatever is negated, negatable, does not have its own independent, intrinsic existence.

I – Atma	Anatma
<ul style="list-style-type: none"> - Independently exist - Intrinsic - Sat Chit Ananda Atma - Satyam - Real - Sruti never negates Atma which has its own existence. 	<ul style="list-style-type: none"> - Mithya - Universe of 5 elements. - Has no intrinsic independent existence. - Hence unreal like Rope Snake. - If Anatma had intrinsic existence, Sruti would not have negated. - Whatever is negated, negatable by Sruti by Sruti is called Ajnanam.

Synonomous – Anatma Mithya Padartha

Vyakta Rupa / Avastha

- Anatma
- Prakrti in active condition.
- Visible, tangible form.

Avyakta Rupa / Avastha

Agyanam

Maya

Prakrti

Prakrti in dormant condition

H₂O – Mithya Padartha

Vyakta Avasta

Avyakta Avasta Steam

Water

Ice

Invisible

Liquid

Solid

No I Experience both

Atma

Anatma – Experienced world

- I – Chaitanyam, Satyam, Sakshi.
- Isness

Internal

Mind, thoughts, emotions

External

Objects

- What is problem.
- Isness of Atma transferred to Anatma, Anatma is Mithya by itself.

- We are not able to recognize the fact, because of Avarna Shakti of Agyanam.
- Therefore have transferred existence of Atma to Anatma and We think Anatma has intrinsic independent existence.
- “What will happen in the world when I go away?”.
- Big intellectual block in our head.
- Experience of Anatma not a problem.
- Anatma itself not a problem.
- Assuming Anatma has its own existence and is capable of hurting me is the problem.
- When I think, it becomes a threat to me.
- What is required?
- Not wipe out Anatma.
- Let it continue.
- You have attributed threatening power to Anatma.
- Take away threatening power from Anatma.
- Keep distance, continue to see it like your own reflection in the mirror.
- Understand, mirror image not 2nd entity having same order of reality.
- Simple sorting out required.

Verse 101 :

अभ्रयानं यथा मोहात् शशभृति अध्यवस्यति ।
सुखित्वादीन् धियो धर्मान् तद्वदात्मनि मन्यते ॥ १०१ ॥

*abhra-yānaṃ yathā mohāc chaśa-bhṛty adhyavasyati
sukhitvādin dhiyo dharmāṃs tad-vad ātmaṇi manyate*

Just as the movement of clouds is superimposed on the moon due to delusion, even so the qualities of the intellect such as pleasure are thought of [as inherent] in the Self. [Chapter 2 – Verse 101]

- Transference of attributes of Atma and Anatma.
- Anonya Dharma Adhyasa.
- Experientially how does it take place.

Dharma of Anatma :

- Raaga, Dvesha, Samsara, Sthulatvam, Male, Female, Varna, Ashrama.
- Shariram Dharma Transferred to me and I claim shamelessly I am Bramanaha.
- I am Atma...

Vivekchoodamani :

जातिनीतिकुलगोत्रदूरगं
नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

*jātinītikulagotradūragam
nāmarūpaguṇadoṣavarjitam |
deśakālavīṣayātivarti yad
brahma tattvamasi bhāvayātmani || 254 ||*

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense-objects--- "That Brahman Thou Art".....meditate on this in your mind. [Verse 254]

- This is another exchange.
- Reality existence belongs to me only.
- Anatma doesn't have reality, existence of its own.
- Sruti negates universe, does Nisheda.
- I attribute reality to Anatma.
- Attribute makes universe a threat.
- Abhaya Hetu Prapancha have become Baya Hetuhu.
- Every moment of Anxiety reveals conversion of Abhaya Hetu Anatma into Baya Hetu Anatma.
- 5th Capsule.
- When I forget my real nature, world becomes threat, life becomes a struggle.
- When I remember the real nature, world is entertainment.
- Rajju Sarpa example given in introduction.
- In Sloka Another example Atma Bodha example.
- In Atma Bodha, every sloka – 1st line concept, 2nd line example.
- Many examples in Aparoksha Anubuti also.
- Sureshvaracharya borrowing from Guru.

a) Shasha Brithu Abrayan Yatha Vati :

- Shashta Brithu = Chandra – Moon.
- Moon has dark spot which looks like Rabbit, Rabbit holder is moon, Chandra.
- Chandra is relatively stationary.
- Clouds move fast, motion transferred to moon, moon appears to be moving fast, away from cloud.
- Instead of seeing cloud moving away, it appears as though moon is appears as though moon is running away from clouds.

b) Abra Yanam Apaha Vibarti :

Abra	Yanam	Apaha	Vibarti
Cloud	Motion	Water bearing clouds	In motion

- Moon – Rabbit holder.
- Clouds – Water carrier holder.
- Movement of clouds wrongly transferred to Moon.

c) Mohat :

- Because of delusion.

Example :

- Train enters Chennai and we say Chennai has come.

Example :

- Day is gloom.
- I am gloomy transferred to day.
- Transferred epithet example.

d) Mohat Sashavat Abravati Tadvatu :

- In the same way.

e) Sukhitvadin Dharma :

- Various attributes belonging to Sharira Trayam, Anatma including Raaga – Dvesha, Kama, Krodha – Bayam...
- After transferring we say, I don't have Sadhana Chatustaya Sampatti.
- How can I get liberation.
- Negate Sadhana Chatustaya Sampatti reinforcing Mano Adhyasa.
- Sadhana Chatustaya Sampatti required to know Sadhana Chatustaya Sampatti is not required.
- Sadhana Chatustaya Sampatti fulfils itself when we say Sadhana Chatustaya Sampatti is not required.

- **Because liberation is unconditional nature of Atma.**

Sureshvaracharya Says :

- Dharmas – Raaga, Dvesha, Baya, Krodha, Happiness – Sukhitvam, refer to Sukshma Sharira Adhyasa.

Experiential Happiness	Swaroopā Ananda
<ul style="list-style-type: none">- Anubava Ananda.- Belongs to Ananda.- Satva Guna Janya Sukham belongs to Anatma alone.	<ul style="list-style-type: none">- Belongs to Atma.

Gita :

सत्त्वं सुखे सञ्जयति
रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः
प्रमादे सञ्जयत्युत ॥ १४-९ ॥

sattvaṃ sukhē sañjayati
rajaḥ karmaṇi bhārata |
jñānamāvṛtya tu tamaḥ
pramādē sañjayatyuta || 14-9 ||

Sattva attaches to happiness, Rajas to action, Bharata, while Tamas, verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 – Verse 9]

Sukhitvan din Dharman, Dhiyayaha Dharman :

- Buddhis Dharma.

Atmani Adhiya Avastati :

- **Buddhi attributes I superimpose on Atma.**
- Tadvatu Atmani Manyate.

Verse 102 :

दग्धृत्वं च यथा वह्नेः अयसो मन्यते कुधीः ।
चैतन्यं तद्वदात्मीयं मोहात् कर्तारि मन्यते ॥ १०२ ॥

*dagdhṛtvaṃ ca yathā vahner ayaso manyate ku-dhiḥ
caitanyam tad-vad ātmiyaṃ mohāt kartari manyate*

Just as an ignorant man ascribes the burning nature of the fire to the [red-hot] iron, even so consciousness which belongs to the Self is ascribed to the agent (i.e. the internal organ) due to delusion. [Chapter 2 – Verse 102]

Verse 101	Verse 102
<ul style="list-style-type: none">- Shows Anatmas Dharmas superimposed on Atma. Example : <ul style="list-style-type: none">- Movements of and Clouds on Moon.	<ul style="list-style-type: none">- Shows Atmas Dharmas superimposed on Anatma.- Reality of Atma on Anatma. Example : <ul style="list-style-type: none">- Heat of fire on Cold Iron.

- Atmas essential nature of reality, existence transferred to Anatma – Body – Mind complex.
- See Anatma – Body – Mind – world as real, they threaten me like Rope – Snake, hurt me, I want to escape.

Example :

Iron Ball	Fire
<ul style="list-style-type: none">- Black colour, dark- Cold	<ul style="list-style-type: none">- Red Colour, Bright- Hot, Prakasha

- After longtime, fire enters Ball, Iron becomes red.
- Prakasha of fire transferred to Iron Ball.
- I think heat and light belongs to Iron.

Iron :

- Has no intrinsic burning power.
- I attribute burning power to Iron ball say, “Ayaha Dahati” – Iron ball is burning me.

a) Vahrancha Dagdhrutvam :

- Heat, burning power of Agni.

b) Ayaha Manyate :

- Burning power of Agni wrongly attributed to Iron ball.

c) Kum Buddhi :

- By unintelligent how ignorance, confusion revealed?
- By expression Ayoho Dagdhati.

Similarly :

Chaitanyam	Body – Mind – Universe
- Sentiency, Consciousness intrinsically belongs to I – Atma.	- Sentiency wrongly superimposed on Body – Mind – Universe.

d) Kartari Manyate :

- Is falsely superimposed on Karta – Ahankara, Anatma, body – Mind complex.

- Kartari is Vigyanmaya Kosha, Antahkaranam.
- Attribute of Reality superimposed on Unreal body, mind complex, because of ignorance of Atma – indiscrimination.

Who is superimposing?

Atma

- Can't do any job by itself.
- Can't commit mistake.

Anatma

- Jadam by itself.
- Can't do any action.

Atma – Anatma mixture Jiva - I

Has Amsha Dvayam :

- Higher real nature.
- Lower unreal nature of mind which is called Samsara.

- All transactions done by mixture alone.

My Mistake :

- I attribute same order of reality to both Amshas.

For Moksha :

- Need not eliminate lower Amsha, Apra Prakrti.
- Just know Apra is unreal, Para is Real.
- Allow world to continue with Awareness that it is of lower order of reality.

- I have respect for Anatma because even to claim I am of higher order of reality, Atma, I require the lower order, body.
- Use lower order, understand it is lower, need only clarity, simple clean wisdom.
- Allow lower, higher I to continue.
- Let lower world continue, let us remember it is free entertainment, blessing.
- Let me not try to put end to Anatma.
- Without that, I can't say I am Nitya Mukta Atma.
- Respect Mithya Anatma.
- Mithya means, free entertainment.
- Mixture is confused, Anaadi Kale.